Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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MISCELLANEOUS.

DEVOTION AND POETRY.

In a sketch of the life of Lord Teignmouth, (late President of the British and Foreign Bible Society) we find some pleasant remarks in regard to the happy and refreshing influence of poetical composition, on gifted minds worn and fatigued by laborious application to business.

Sir James Mackintosh has somewhere said of Mr Fox, that, "like all men of genius, he delighted to take refuge in poetry from the vulgarity and irritation of business." Lord Teignmouth gives us the same information respecting his illustrious friend Sir William Jones, who, when wearied with severe study, with vexatious controversies, or with dull official business, sought and found relief in the lighter toil of pouring forth the full soul in melodious sounds. It were unjust, in the case of such men as Jones and Heber, to attribute it to idleness or frivolity that amidst their Indian fatigues they penned scraps of domestic or connubial verse; though we could have wished that Jones, like Heber, had more assiduously wooed the sacred muse of Zion, rather than the goddesses of Persian idolatry; for the man who wishes for the best balm of human life must seek it upon heavenly ground—by the brook of Siloa, in the garden of Gethsemane, and in the precincts of the Cross of Calvary;—and if he wish for the Muse as his companion, it is to these resorts that he must lead her for her holiest consolations.

SIR WILLIAM JONES.

The reference to Sir William Jones, as wooing "the goddesses of Persian Idolatry," instead of the "sacred muse of Zion," is not just. It does not leave on the mind of the reader who is ignorant of his elevated principles, and his pure and exemplary Christian character, a fair and just impression. And we are glad to find in a note apphended to the "Sketch," from which the above is taken, the following redeeming statement.

Sir William Jones's pen was, however, most honorably pure, even when it was merely playful or elegant; often it was directly moral, and sometimes it was devotional. Two of his epigrams occur to us while writing, which, being short, we copy, in case any one of our readers should not happen to recollect them. Sir Edward Coke's couplet is well known:

"Six hours in sleep, in law's grave study six,
Four spend in prayer, the rest on nature fix."

Rather, said Sir William Jones,

Six hours to law, to soothing slumber seven,
Ten to the world allot—and all to Heaven.

Sir William's calculation gives one hour directly every day to prayer, instead of four, which we imagine is more than most busy lawyers afford; so that he could not mean to detract from the duty of direct acts of devotion, while he inculcated the truly Evangelical doctrine, that whether we eat or drink, or whatever we do, we should do all to the glory of God.

The second specimen is his translation of a thought of Hafez; which to our minds, forms one of the very happiest epigrams in the English language, scarcely excepting Dr Doddridge's "Live while you live."

"On parent's knees, a naked, new-born child,
Weeping thou sat'st, while all around thee smiled;
So live that, sinking in thy last long sleep,
Calm thou mayst smile, while all around thee weep."

Of the lines which convey this beautiful sentiment of Hafez, Lord Teignmouth, the biographer of Sir William Jones, says "they are a literal translation from the Persian."

Since writing the above we have accidentally met a different version of the same sentiment, addressed to a new-born child, and credited by mistake, probably, to an "Arabic poet." The translation is in the following words.

When born, in tears we saw thee drowned,
While thine assembled friends around
With smiles their joy confest;
So live, that at thy parting hour,
They may the floods of sorrow pour,
And thou in smiles be drest.

As a further act of justice to the great and good man whose name we have placed at the head of this article we give some passages from his Memoirs by Lord Teignmouth.

"If" says his biographer, "we sometimes suffer the humiliation of seeing great talents and extensive erudition prostituted to infidelity, and employed in propagating misery, by endeavoring to subvert the basis of our temporal and eternal welfare, we cannot but feel a more than common gratification at the salutary union of true genius and piety. Learning, that wantons in irreligion, may, like the Sirius of Homer, flash its strong light upon us; but, though brilliant, it is baneful; and, while it dazzles, makes us tremble for our safety. Science, therefore, without piety, whatever admiration it may excite, will never be entitled to an equal degree of respect and esteem, with the humble knowledge which makes us wise unto salvation. The belief of Sir William Jones in revelation is openly and distinctly declared in his works; but the unostentatious effusions of sequestered adoration, whilst they prove the sincerity of his conviction, give an additional weight to his avowed opinions.

Minute circumstances frequently tend to mark and develope character. As a further instance of this observation, however trifling it may appear, the application by Sir William Jones to himself, of two lines of Milton, in his own writing, under a card with his printed name, in addition to more substantial proofs, may be quoted in evidence of his habitual frame of mind:

Not wand'ring poor, but trusting all his wealth
With God, who called him to a land unknown.

We have here evidence, that his 'thoughts and attention were not confined to the perishable concerns of this world only.' From the following prayer, composed during an indisposition in Sept. 1784, we learn also, that "what was the subject of his meditation in health was more forcibly impressed upon his mind during illness."

"O thou Bestower of all good! if it please thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of thee. Thy will be done!"

To this we add one other proof of the devout and Christian frame of mind which he seems habitually to have cultivated. It is another prayer, composed by him in 1782, sometime previous to his embarkation for India.

A PRAYER COMPOSED BY SIR WM. JONES.

Eternal, incomprehensible Mind, who by thy boundless power, before time began, created innumerable worlds for thy glory and innumerable orders of beings for their happiness; which thine infinite goodness prompted thee to desire, and thy infinite wisdom enabled thee to know! We thy creatures vanish into nothing, before thy supreme Majesty; we hourly feel our weakness; we daily bewail our vices; we continually acknowledge our folly. Thee only we adore with awful veneration; thee we thank with the most fervent zeal; thee we praise with astonishment and rapture; to thy power we humbly submit; of thy goodness we devoutly implore protection; on thy wisdom we firmly and cheerfully rely. We do but open our eyes, and instantly we perceive thy divine existence; we do but exert our reason, and in a moment we discover thy divine attributes; but our eyes could not behold thy splendor, nor could our minds comprehend thy divine essence; we see thee only through thy stupendous and all-perfect works; we know thee only by that ray of sacred light, which it has pleased thee to reveal? Nevertheless if creatures too ignorant to conceive and too depraved to pursue the means of their own happiness, may without presumption, express their wants to their Creator, let us humbly supplicate thee to remove from us that evil, which thou hast permitted for a time to exist, that the ultimate good of all may be complete; and to secure us from that vice, which thou sufferest to spread snares around us, that the triumph of virtue may be more conspicuous. Irradiate our minds with all useful truth; instil into our hearts a spirit of general benevolence; give understanding to the foolish; meekness to the proud; temperance to the dissolute; fortitude to the feeble-hearted; hope to the desponding; faith to the unbelieving; diligence to the slothful; patience to those who are in pain, and thy celestial aid to those who are in danger:—comfort the afflicted; relieve the distressed; supply the hungry with salutary food; and the thirsty with a plenteous stream. Impute not our doubts to indifference, nor our slowness of belief to hardness of heart; but be indulgent to our imperfect nature; and supply our imperfections by thy heavenly favor. Suffer not, we anxiously pray, suffer not oppression to prevail over innocence, nor the might of the avenger over the weakness of the just. Whenever we address thee in our retirement from the vanities of the world, if our prayers are foolish, pity us; if presumptuous, pardon us; if acceptable to thee, grant them, all powerful God, grant them; and, as with our living voice, and with our dying lips, we will express our submission to thy decrees, adore thy providence, and bless thy dispensations, so in all future states, to which we reverently hope thy goodness will raise us, grant that we may continue praising, admiring, venerating, worshipping thee more and more, through worlds without number and ages without end.

HUMAN HAPPINESS.

In the following remarks on this trite subject, there are some fine thoughts. It is from an unpublished essay, by the late Rev. Moses Brown of Olney, (Eng.) found among his papers after his decease.

This is a subject by the generality of mankind little considered, though of the highest importance; and yet happiness is that which, by a variety of different schemes, all men pretend they are pursuing. It strikes me with the greatest wonder, that the most self-concerning truth, and which lies nearest to the interest and pursuit of man—his *desire of being happy*—should be so intricate to his understanding, so disappointing of his pursuit, as divided opinions, sad complaints, and melancholy experience prove it to be. That the world in general, and the more learned and discerning part of it, after the inquiries of some thousands of years, should still continue ignorant of what all profess the strongest desire to know, might justly excite wonder, were it not considered, that men who have wandered into mistaken paths are the more lost the further they proceed.

If we look into the reason of this strange dissent, and examine why an inquiry of the first consequence and importance is not yet decided, we shall find that it arises from their having regarded man solely under a partial inspection, and endeavored to fix his criterion of happiness from some present possession or accommodation of this life, suited to his lower senses and faculties; not considering him as a whole, or the universality of his existence, which implies a state of gradation *in via*, and not of perfect and consummate felicity. Hence it is that so much pains have been taken to class him under various distinctions—including a life of business, or leisure; a life political, and lucrative; contemplative, or pleasurable—in order to settle his condition of happiness, which is essentially proper to none of these circumstances or conditions, man's happiness being rather relative and future, than inherent and possessive; mistaking hereby his chief good for the lesser and subordinate degrees of good, or of what may be circumstantially or materially so.

The measure and the object of happiness are distinct ideas; and herein lies the failure of such conceptions about it. That measure of happiness, as a rule, be it what it will, according to my opinion, is of all others best, which can accommodate itself to all times, to all circumstances, and in the most perfect degree; or in other words, that which is most constant, most durable, and most extensive.

Try the pretences of sensuality and pleasure by this rule, and they will not answer to any of its marks.

Try, on the other side, the pretences of worldly interest—such as riches, ease, and honors—by the same standard, and they will be found equally defective with those of sense. From this measure of man's happiness his easy inquiries may direct him to the object of it, which is nothing less than God—*his only certain and ultimate good.* All other systems serve only to confirm a melancholy truth, that we are fallen from our Maker into ourselves—the real source of all our disappointment and *unhappiness*, while we are tracing and seeking out our rest in any thing extraneous and foreign from him.

As a Christian, I have endeavored to form my notion of this interesting subject by Revelation; neglecting all dissatisfying human systems, and oppositions of science falsely so called. Here is a system opening on the exulting mind with the fairest discoveries of light and wonder; relieving its painful wanderings, by fixing us in possession of our true rest, after all our weary searches; reconciling the mysterious methods of Divine government and Providence; and showing us a happiness in our very disappointments, calamities, and sorrows, as conducive to, and necessary ingredients in it. It shows, that the reasonable, intelligent spirit was made to serve and enjoy its Maker in the life of faith and love, as his dependent offspring; and that it can experience no satisfying felicity but what centres in God and flows from Him. Heavenly-mindedness, or a heart thus set upon God in the regular actions of the affections towards Him; and a sense of his love, in his paternal manifestations to the soul—every degree of this is happiness; the full and perfect measure of it is heaven, or a state of *consummate happiness.*

It is suspected that the sensual and vicious, who are always the least considerate part of mankind, and have imagined a happiness to themselves of a widely different nature from that I have suggested, will accuse me (in the modern style of censure) of enthusiasm; but the mistakes or ignorance of multitudes do not alter the reality of any single truth, or lessen its value or importance. It is the misfortune of such deluded men, that they have imposed upon themselves a mis-shapen idea of happiness, in the choice of a voluntary misery; preferring the idolatrous love of pleasure to a life of holiness; foolishly accounting that to be a bondage which the word of the all-wise God declares to be a state of glorious liberty,—a manumission from the tyrannical usurpations and dominion of the disturbing and controlling appetites, and fixing man in the happy possession of himself, by his obedient subjection to his Maker. The gross and deluded Mohammed had Scripture enough to shame and condemn these persons. "The life of the world," says he (Alcoran, ch. xx., of Beatitude and Hell,) "is sweet, to tempt you; but the riches of thy Lord are better, and eternal." Alas! is there a possibility of reasoning with these unhappy creatures? Shall I ask them, who is so capable of judging what will make them happy, and what so capable in itself of making them happy, as the God that made them? What could influence Him to give them being, who had no need of any creature, but the mere volition of his goodness in order to their happiness? These topics are plain and common. Need I tell them, the life of religion—the life of devotedness, love, and trust; the life of happiness—is a life of reason? It is "our reasonable service." And what can a reasonable being propose to itself as its happiness, which is in itself irrational? Shall I take off the gloomy apprehensions they may have entertained against the life I am recommending, from any supposed, unauthorized severities it enjoins, by telling them, that these are the inventions of dark and wandering minds; who have inverted the Apostolic rule, that "bodily exercise profiteth little, but godliness is profitable for all things," and have deceived themselves into a wilful punishment, under the appearance and name of religion in the place of what is truly so, through their ignorance of its real nature, and their sensual aversion to make trial of its real pleasures in a holy heart and life?

What God has made a reasonable service, He desires should be an agreeable, a delightful service; and the most difficult, self-denying duties, even the mortifying our habitual propensities and pleasures, are so to the renewed mind, under the aids of the Spirit of Christ, whose yoke he has declared is easy, and his burden light. It imposes no monkish affected abstinences, no vows of poverty or celibacy, penances or pilgrimages—heavy burdens laid on by the superstitions of designing men. The innocent, cheerful, religious *using of this world*, is allowed us: it is the abusing of it only that is forbidden; and that conformity to its irreligious customs, and that friendship for its sinful men and pleasures, which is declared to be *enmity to God.*

It is recorded, from the mouth of our blessed Saviour himself, the purest pattern for our imitation, that he came eating and drinking—using the lawful comforts and refreshments of nature. The superlative love of God, and the pleased acceptance and allowed use and enjoyment of his free benefits, are very consistent and compatible. The example and sentiments of wise and pious men, who have devoted and resigned their lives to God as their *chief good*, the complacency they have found in such acts, and the pleasure with which they express their sense of them, may have a happy tendency to influence the minds of others to a like choice and practice. "Take all from me," saith St Austin, "so thou leave me Thyself." "Give me," says the devout Thomas a Kempis, "what thou wilt, and as much or little as thou wilt, and when thou wilt: deal with me as thou knowest to be most proper, and as may bring Thee most glory. 'Behold thy servant, ready to be and bear every thing; for my desire is not to live to myself, but to *Thee.*" And the pious and excellent Archbishop of Cambray expresses himself in this most exemplary and admirable manner:—"I am for Thee, O my God, against myself. None could thus have divided me against myself, but Thy hand only. I leave myself in thy hand, O my God: mould this clay of mine; it is entirely thine; it has nothing to reply: it is enough for me that this being of mine serves thy purposes and thy good pleasure. Command, forbid, appoint, what I shall do. Elevated, abased, comforted, suffering, I for ever adore Thee, in sacrificing my whole will to Thine."

[From the Christian Observer]

ON JACOB'S WRESTLING AND PRAYER.

"And Jacob was left alone; and there wrestled a man with him until the breaking of day" (Gen. xxxii. 24.) This contest is often referred to in our pulpits, and generally as an example of successful importunity in prayer, and an encouragement "to pray always and not to faint." In the enforcing of this lesson, it is sometimes forgotten that such a view of the narrative, though a correct, is not a complete one; that the wrestling and the praying were not the same thing; and that, so far as the Bible informs us, it does not appear that Jacob would have asked any blessing at all of his antagonist, had he not incidentally discovered him to be of diviner nature than himself. The efficacy of prayer cannot be the primary inference which ought to be drawn from Jacob's combat with the angel; unless this combat can be proved to have consisted, or at the least to have originated, in prayer. But the Bible does not tell us that Jacob was praying when the wrestler came to him. "He was left alone:" but we do not know that he remained by himself to pray; or, though he may have been praying then, as in the day time, for deliverance from the hand of his brother Esau, it does not follow that he would consider his wrestling as a continuation of his prayer. It is generally supposed that this remarkable combat was intended to be a symbolical representation of the difficulties and dangers by which "God did tempt" Jacob. If this was the true meaning of Jacob's conflict, it ought, first of all, to remind us of our own; that we also have a task to accomplish, temptations to resist; and enemies to contend against; and that as Jacob's distressed condition did not secure him from the assault of the superhuman wrestler, so neither will God account the weakness of our nature as a reason why he should not make trial of our patience and faith. Such being the direct and primary *moral* of this parabolic history, it ought not to be lost sight of by a preacher or commentator. It is, of course, equally true that this narrative furnishes an argument to prove that "the effectual fervent prayer of a righteous man availeth much;" and, accordingly, the prophet Hosea referred to this example of Jacob as an encouragement to the Israelites "to weep, and make supplication to God." M. J. M.

ORIGINAL COMMUNICATIONS.

MR BROWNSON'S ADDRESS.

We have been favored with the following extracts from an unpublished address delivered by Rev. O. A. Brownson before the "Young men's Bible society" in Boston, at its anniversary, April 20th, 1834.

"I see here a cause of gratulation and hope in the fact that this society is composed of young men. In old states where all is fixed, in those epochs where all is stationary, old men are at the head of affairs. They spread a calm glory over the past of which they are the representatives, impose a salutary restraint upon the spirit of innovation, and compel the young to keep back. But, when things are moving onward, when men's minds and hearts turn towards the future, when society believes in the future and longs to advance, young men come forward, to lend their unexhausted vigor and the ardor of their undamped hopes. When society is young, its measures young, it delights in young representatives. When, therefore, we see young men coming forward and making themselves felt, we may infer that the society in which we see it, has a long future, and that grand and noble moral improvements are to be made. * * * * * * * *

"I see here also homage paid to that principle which leads one out of himself, to seek the good of others. You have not associated for your own benefit. Yours is not one of those associations, one of those corporations, prompted by the love of gain, and which see in men only the instruments of their wealth or their power. It is an association for the good of others. It is a witness to the spread of philanthropy; to the fast-spreading conviction of the age, that men owe duties to their fellow men, and that they are bound to labor for a good of which self is not the centre. It is one proof among others, that the empire of selfishness is shaken, that the morality of "interest well understood," has been weighed and found wanting. It is an assurance to those who have sighed and yearned for an increase of human happiness, that there is witnessed the rising glory of a new order of ideas, of an order of ideas which gives ample room to all that is elevated, generous and touching in human nature.

"Be assured men are beginning to be moved by a nobler spirit. "The Divinity stirs within them." We see it in the universal agitation of men's minds, in that eternal thirst after something which we have not, in that constant grasping at that which lies off in the unknown. We see it in the movements of the church—in the church which for ages was the type of immobility, and the personification of the stationary principle. The church awakes from its dream of existence, becomes conscious of a new mission, feels that it is called to do great things. It feels that it is called to go forth and evangelize the world, render good and happy the whole human race. Indeed there is a kindling spirit of philanthropy hovering over us, impatient to dart new life into our souls. Man feels that he is made for man, and instinctively begins to labor for man. To this all your Bible Societies, colonization and anti-slavery societies, your missionary, Sabbath school, and Education societies, your Temperance and your prison Discipline societies can bear witness. I will not say that all these societies are equally useful; I will not say, that some of them do not require important modifications, but I will say that in the spirit which has created them, I see that spirit which longs for human happiness, and which can engage in earnest, and do, and suffer much, to promote it.

"I do not dream. There is a new principle at work in the affairs of men. Not new in itself, but new in the minds of the people and in its application. The christian world for a long series of years after the zeal of its youth had died away, felt that its mission was ended, that its work was done. It had received the true faith, found the true church, and it was satisfied. It had the form of godliness, but it dreamed not of a spirit to animate it; it had the name of Christ but it had no suspicion that there was in that name a power to quicken the heart. It rested in the form; it slumbered in the name; and vice raged, crime left its concealment, all the ministers of Satan roamed at large over the earth, and the few who dared inquire, asked, "What has Christianity done for the world?" The movements we now see, prove that it has awaked from its death-slumber, and that it feels a young life circulate in its veins. It opens its eyes; sees a world lying in wickedness, and all the virtues weeping over it; it hears the cries of oppressed humanity, and it feels its heart kindle with the desire, and its arm filled with the power, to remove that wickedness and to let in the virtues to weep no more.

It is beginning to be felt that to be a Christian one must be aware that he does not live for himself alone, that he must identify himself with man, devote himself without reserve to humanity, and labor unremittingly for its highest good. It was this feeling more or less distinctly perceived, more or less rightly appreciated, that led to the formation of your society, and this is wherefore it does homage to the principle which leads one out of himself to seek the good of others. You saw evil around you; you saw around you good to be done, and there was that within you that said, "go and do it." The sense of duty came home to your bosoms; and you dared not be found unfaithful. It was a noble spirit whose movements you felt. It was the movements of a spirit which is now passing over the world with power, breathing new life into men's souls, and preparing to fill, one day, the whole earth with peace and to cause every heart to bound with a holy joy. It is engaged in the service of the Almighty, it marches with humanity, it responds to the deep wants of the soul, and heaven and earth shall pass away, and the Universe be as if it had not been, sooner than it shall not succeed. * * * * * *

(*To be continued*)

FOR THE CHRISTIAN REGISTER.

THE LATE WAR AND THE LAST WAR.

In a late number of the Register a notice was given, importing that the war which had been for some time carried on in Salem, had come to a close. Wars have been so numerous among men, that various forms of speech have been invented to distinguish one war from another. Sometimes a war is denominated from the place of its commencement, sometimes from the name of the principal actor in producing and carrying on the war. When a war has but recently closed it is called *the late war.* If any considerable time intervenes between one war and another, *late war*, is changed for *last*, and instead of saying *the late* we say *the last war.* In former days there was one war in this country which was

called Phillip's war. On the same principle the recent hostilities in Salem might be called C—'s war. It may now also be called the late war,—and we hope the interval of peace will be so long that late will again be changed into last,—and that the late war will be the last war, until it shall have been forgotten by whom it was waged. When Christians, in love one to another, discuss theological questions for the purpose of obtaining or communicating light, and promoting the cause of truth and righteousness, the name of war is by no means applicable to such controversies; they may be as properly works of love and kindness, as feeding the hungry and clothing the naked. But when, under a pretence of love to the truth, an assault is made by one or more on the characters of brethren who happen to dissent in opinion from the assailing party, this is *war* in one of its most anti-christian forms. When in such a war tongues and pens are employed to destroy the character of honest men, and to excite against them the prejudices of a community, they are as clearly carnal weapons, as swords and daggers when employed to destroy human life. If any good results from such a war, it must be ascribed to the providence of that God who overruled the envy of Joseph's brethren, for good to himself, to his father's family, and to multitudes of others. But however such events may be overruled for good, Christianity does not teach us to do evil that good may come, nor to render evil for evil; but to overcome evil with good.

At the close of a war it has not been uncommon for each of the parties to claim the victory, or for each to proclaim advantages derived from the contest;—and to employ the interval of peace in preparing for another war. By this barbarous policy the spirit of war is cherished, and the strong prejudices which had been excited by the past conflict are in a great measure kept alive for a long time. It is to be hoped that this policy will become unpopular, and sink into oblivion. Happy it will be for the Christian community if the late war shall be the last war of the kind to be known in Massachusetts. That such may be the case, may well be the prayer of every real friend of Christ, in every denomination. But that such prayers may be availing, they should be accompanied with such means, as may be adapted to prevent the recurrence of hostilities, and to promote and prolong the blessings of love and peace.

Among the means to be employed for preventing future hostilities, a careful inquiry respecting the nature of the Christian religion, seems to be of great importance. We should all aim at a clear understanding of what Christianity requires; what it forbids, and what is most essential to our own happiness, and to the approbation of God. In man, both the body and the soul are important; yet the soul is more important than the body. Christianity may be said to have both a body and a soul. Here too the soul is of the greater importance. The soul of Christianity is that "meek and quiet spirit which is in the sight of God of great price,"—and which was both enjoyed and exemplified by our Saviour. It is that "wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocricy. One of the first dictates of this wisdom is —"Whatsoever ye would that men should do unto you do ye even so unto them." What then can be more certain or more obvious than that all the bitter contentions and sectarian hostilities among Christians have resulted from a disregard to the very soul of Christianity? or from preferring something else above that which is most essential? The Saviour himself was crucified by men who preferred their own traditionary opinions to the inspired doctrines, and principles which he taught; and they probably imagined that they were pleasing God while imbuing their hands in the blood of his Son. To his disciples, Jesus said before his death—"the time cometh that whosoever killeth you will think that he doeth God service." Such is the bewildering influence of party spirit and persecuting passions,—and under such influence Saul of Tarsus made terrible havoc of the Christians, until he was arrested by the voice of Jesus —"Saul, Saul, why persecutest thou me?" From that period how very different were the feelings of Saul, who was also called Paul! After this, he most cheerfully hazarded his own character and life in efforts to advance the very cause which he had before attempted to destroy, by destroying the humble disciples of the Lord Jesus. But he says he obtained mercy because he did it ignorantly in unbelief. Such had been his prejudices, that he had not examined with candor the claims of the Messiah, nor the claims of his followers,—and he probably thought that his mad career of persecution was against wicked people. To such delusions Christians of every sect are liable, if they fail to keep in mind that the humble, benevolent and forgiving spirit, is beyond every thing else important in the Christian religion—and suffer themselves to live under the influence of party passions and sectarian zeal. If these several facts and considerations should become duly impressed on the minds of Christians in this state, the late war will be the last of the kind which will ever be witnessed by the present generation. "Let all the people say—Amen." REFLECTOR.

FOR THE CHRISTIAN REGISTER.

READING THE SCRIPTURES MORNING AND EVENING.

Many of those who have morning and evening prayers in their family, seldom have the scriptures read. Some, doubtless, think it will require too much time. They imagine they cannot suspend their business long enough. But are they aware how long it would take generally to read a chapter? If they were good readers, they would need to spend generally from three to five minutes in reading a chapter; and when it was unusually long, it might be divided. I believe there are comparatively few so engaged and occupied necessarily as to prevent their devoting this short space of time to reading. And they would in the course of the day, probably, be able to perform just as much labor, as they would, had they enjoyed no interval of rest. Reading the Scriptures thus from day to day would be a very useful exercise to all the members of the family. They would be daily learning to read better and more understandingly. Many, for the want of such a source of instruction, forget what they had been taught at school, and almost lose the art of reading easily aloud. They would be increasing their stock of knowledge. They would become acquainted with a great deal of history and biography. How many remarkable events—how many affecting scenes—how many interesting characters, would become familiar to them! How much they would find to improve the memory, to store the mind, to cultivate the taste, and to impress the heart! They would be daily growing in their knowledge of things the most important to their virtue and happiness. Their faith would be kept alive and strong; and their piety warm and fruitful by thus daily consulting the oracles of God. This exercise, as it would preserve fresh in their remembrance the great truths and precepts of religion, would arm them with weapons to resist temptation; to meet trials, and to deliver them from danger or to enable them to brave it. It would supply them with spiritual food. It would furnish them with topics of profitable discourse, when in company with others, and with themes of useful meditation, when alone. Religion would get faster and faster hold on their thoughts and affections; it would be connected with their various callings and duties; it would come down into the various and shifting scenes and circumstances of life; alleviating their cares, moderating their appetites, desires and passions, sanctifying their joys and sorrows; giving them peace of mind and tranquillity of soul.

The Bible would become the text book, and book of reference to the family; the rule of their faith, the guide of their conduct, the inspirer of their fondest hope. The Bible would thus be read through once every two years with ease:—which not a few never do. If such a course is not pursued—many will not read the Scriptures nor hear them read, except on the Sabbath; and neglecting them six days of the week, will prepare the way for their being neglected on the Sabbath, or for their being read with but little relish and profit. We need their instruction and counsel during the week and daily; and without it our piety is apt to languish, and our virtue, decline.

Reading the Scriptures morning and evening will aid us in our preparation for morning and evening prayer. It will help us fix our thoughts on religion and on God; it will put us in a serious and devout frame, and do much to bring us the language and spirit of devotion. May those who have the care of a family or household, consider how much it is in their power to do for the moral and religious welfare of those under their roof and within the reach of their influence; and may they have such a love to God, and such a regard for the souls of men as to constrain them to perform their service. When called into eternity, they will not regret that they have thus employed from day to day, through life, a portion of their time.

MORNING AND EVENING PRAYER.

These exercises of devotion need not occupy but a few minutes. The benefit of them depends not so much on their length as upon their plainness, appropriateness, and their power. Indeed they should generally be short; if not, they will weary the mind and body of some; and beget indifference and listlessness in others. I might bring many of the same reasons for these exercises of devotion, which I brought for reading the Scriptures; and for saying grace. I shall not quote Scripture, nor refer to the example of eminent men to enforce the duty of praying to God in the morning and at night. Those who will read these lines, if they are acquainted with the Scriptures, as they should be, know that prayer is frequently mentioned as an important duty. Indeed I suppose my readers do generally already acknowledge the duty of prayer; but perhaps many of them have not duly considered the importance of having family prayer morning and evening. They plead as excuses for omitting it, the unfavorable situation of their domestic concerns; the difficulty of collecting the several members of the family together at stated times—the hurry of business—the want of time—the want of ability to perform that service acceptably. But those who make such excuses, might easily find persons as unfavorably situated as themselves, and who are not thereby hindered from offering up to the God of all grace, their morning and evening sacrifice of prayer and praise. Men as poor, men as rich, men with as numerous a household, men doing as much business, men as ignorant and unskilful, as you, still pray; and guide the devotions of those committed to their care. I have not room here to speak of the many ways in which this service would prove a blessing to yourself, and to those about you. If you omit it there will be great cause for anxiety about your spiritual condition and progress. It will be more doubtful whether you pray in the sanctuary and in secret—whether you do, in fact, have any fellowship and communion with the Father, and with his son Jesus Christ—whether you have any deep and abiding sense of your own need of religion, or any sincere desire that others may taste and see that the Lord is gracious. Let me intreat you to ponder these things in your heart.

But you want confidence and courage to change your course—to begin now what should have been begun long ago. Many can enter into your feelings and sympathize with you here. Many have had experience of the same trials and conflicts. But they gained the victory over their feelings of reluctance; and resolutely encountered and successfully overcame the difficulties which stood between them and their duty. So may you. I will suppose you read this paper on Saturday night, when the labors of the week are over, and the evening silence invites you to reflection. You go to bed musing on this subject. Let me exhort you to make the resolution, before you shut your eyes in sleep, that if you live to see the light of another morning, your house shall become more of a Bethel than it ever has been since it sheltered you; and accompany this resolve with a fervent petition that you may have grace to carry it into execution. My imagination gets the start of me, and fondly draws the coming scene as though it were already past. Meditating and praying you sink to rest, so busy with the thoughts of the morrow, that your repose is broken by dreams, and by anticipations of this marked change in your manner of life.—But I must leave the remainder of this scene to be sketched on another paper. J. F.

FOR THE CHRISTIAN REGISTER.

In the Christian Register, 2 July, 1824, as also in the Christian Examiner, Vol. I. p. 263, for 1824, there was an abstract of the 76 Congregational clergymen, who had been ordained or installed, in Boston, with the places of their nativity, of their education, the dates of their settlement, of their death, or their dismission. Subjoined is the addition, which has since been made to this list.

		Native place.	*Educated.*	*I. or O.*	*Churches.*	*dismissed.*
77	Alexander Young,	Boston,	H. U. 1820	O. 19 Jan.1825	N. S.	
78	Samuel Barrett,	Wilton, N. H.	H. U. 1818	O. 9 Feb. 1825	12 C. Ch.	
79	LymanBeecher, D.D	New Haven Conn.	Y. C. 1797	I. 22 Mar.1826	Han.Chh.	dis. 26 Sep. 1832.
80	William Jenks, D.D.	Boston,	H. U. 1797	I. 25 Oct.1826	Green St.	
81	George Ripley,	Greenfield,	H. U. 1823	O. 8 Nov.1826	Pur. St.	
82	*Edward Beecher*,	East Hampton, L. I.	Y. C.,1822	O.27 Dec.1826	P S.	lis. 31 Oct. 1830.
83	Lemuel Capen,	Dorchester,	H. U. 1810	I. 31 Oct. 1827	S B I.	
84	Joy H. Fairchild,	Guilford, Conn.	Y. C. 1813	I. 22 Nov.1827	S B II.	
85	JustinEdwards,D.D.	West Hampton,	W. C. 1810	I. 1 Jan. 1828	S S.	lis. 20 Aug.1820.
86	T. H. Skinner, D.D.	Perquiman'sCo.N.C.	N. H. 1809	I. 10 Ap. 1828	Pine St.	dis. 27 Aug.1828.
87	Mellish I. Motte,	Charleston, S. C.	H. U. 1821	I. 21May,1828	Castle St.	
88	John Brown, D. D.	Brooklyn, Conn.	D. C. 1809	I. 4 Mar. 1829	Pine St.	lis. 16 Feb. 1831.
89	*Ralph W. Emerson*;	Boston,	H. U. 1821	O.11 Mar.1829	S C.	lis. 28 Oct. 1832.
90	George W. Blagden,	Washington, D. C.	Y. C. 1823	I. 3 Nov. 1830	S S.	
91	Amos A Phelps,		Y. C. 1826	I. 13 Sep. 1832	Pine St.	dis. 1834
92	Hubbard Winslow,	Williston, Vt.	Y. C. 1825	I. 26 Sep. 1832	Bowd. St.	
93	Joel H. Linsley,	Cornwall, Vt.	M. C. 1811	I. 5 Dec. 1832	P S.	
94	Chandler Robbins,	Lynn,	H. U. 1829	O. 4 Dec. 1833	S C.	
95	Nehemiah Adams,	Salem,	H. U. 1826	I. 26 Mar.1834	E S.	
96	*Samuel H. Stearns*,	Bedford,	H. U. 1823	O. 16 Ap. 1834	O S.	
97	Samuel K. Lothrop,	Utica, N. Y.	H. U. 1825	I. 18 Jun. 1834	B S.	

In 1810, there were nine Congregational churches in Boston. The present number is twenty.

In the above abstract, the names in Italics designate ministers' sons. N S stands for New South; P S for Park street; S B for South Boston; S S for Salem street; S C for second church; E S for Essex street; O S for Old South; B S for Brattle street.

A striking evidence of the increase of Congregational churches, in Boston, and the rapid changes in their ministry, is furnished by the fact, that the writer of this sketch, though ordained 15 March, 1797, has been contemporary with 53 of the 97 Congregational ministers, who have been ordained or installed in Boston, since its first settlement. T.

CHRISTIAN REGISTER.

BOSTON, JUNE 28, 1834.

NEW HAMPSHIRE UNITARIAN ASSOCIATION.

The New Hampshire Association Auxiliary to the American Unitarian Association held its annual meeting for business at Concord, N.H. on Wednesday June 4th, at 2 o'clock P. M.

The Treasurer's Report was read and accepted, and the following gentlemen were elected officers for the ensuing year.

President. Rev. Abiel Abbot.

Vice Presidents, Hon. Charles H. Atherton, Hon. William A. Kent, Hon. Boswell Stevens, Hon. Salma Hale, Thomas Bellows, Esq., Jonathan Smith Esq.

Executive Committee, Rev. Moses G. Thomas, Hon. Samuel Cushman, Mr Lewis Downing, Mr Andrew Capen, Jr., Nathaniel Holmes, Esq.

Treasurer, Jonathan Eastman, Jr. Esq.

Secretary, Col. William Kent.

The meeting was adjourned to half past seven o'clock, when it was opened with prayer by Rev. Mr Abbot of Windham; Hon William A. Kent, one of the Vice Presidents in the chair. The Annual Report of the Executive Committee was then read by Rev. Mr Thomas. The report begins with the following reference to the lamented Dr Parker, late President of the society.

A mournful duty, devolves on your Committee at the opening of their Report. Since our last Anniversary, it has pleased HIM whose ways are unsearchable and past finding out, to call his ministering servant who presided over this Association to his reward. In speaking of the late Dr PARKER, we cannot withhold our humble, though hearty tribute to his worth as a man and as a Christian Minister. The Churches mourn, not for him but for themselves. They have lost one who for the last quarter of a century, was to them a burning and a shining light and a firm pillar of the truth as it is in Jesus. As the presiding officer of this Association, many of you will well remember the fervent interest he expressed in its objects and its prosperity, in the brief though touching Address which his feeble health permitted him to make at our last meeting. In him the Association have lost an able advocate of the rights of conscience and religious liberty, and an ardent friend of Christian charity, fervent piety and brotherly love—the Public, a consistent Protestant, a teacher of the truth and a firm supporter of useful institutions—his parish a faithful minister and an affectionate and devoted Pastor. But we would not be eulogists where every act of life combines to show the just man, the devout christian and the faithful minister.

A full account having been given last year of the various Unitarian Societies in New Hampshire, this report notices in detail only those places in which particular changes have occurred during the past year.

Of the facts stated in the review we give a condensed account.

In Wilton, the pastor having been called from his labors by ill health his place has been supplied by the re-settlement of a minister, and the prospects of this society continue in a high degree promising.

In New Ipswich a new Society has been formed, and a minister ordained, with encouraging prospects of usefulness.

From Peterborough, where tracts have been extensively circulated, a correspondent writes, "It appears to me that animosity among the different sects has in some degree abated; and that Unitarian views of Christianity are making progress in this vicinity."

The report states, that in the South and South west parts of the state, there was much to incite the friends of christian charity and rational religion, to increased fidelity, zeal and perseverance. A gentleman from that part of the state writes, "There are not wanting new indications of the increasing favor with which the principles of Liberal Christianity have been regarded in this vicinity for a number of years past."

There are also favorable indications in the county of Rockingham, and south part of Strafford. Wherever the strong features of Calvinism are exhibited and its principles rigidly urged there is dissatisfaction and a tendency to division; but wherever the more softened and less exclusive form of Calvinism is presented the ministry appears to be exercised with more acceptableness, usefulness and success. These circumstances are to be regarded as the signs of the prevalence of more rational and scriptural views of religion.

A letter from Windham states that the Unitarians of that town share the meeting-house and a small fund with the Presbyterians and Methodists. It proceeds to say, that in all the adjacent towns there are Unitarians, and that their number is increasing, as their religious sentiments are better known, and misrepresentations are corrected.

In South Hampton and Kensington there are new societies, supplied with occasional preaching.

In Somersworth, Barrington, Exeter and Durham there are friends of Liberal Christianity; but as yet no organized societies.

In Salsbury and Franklin there are new societies, which have had preaching part of the year.

Among the measures used by the Association for the diffusion of correct religious views, the Report alludes to the tracts published under the superintendence of the Union Ministerial Association; also to the Monitor, a semi-monthly religious newspaper, published at Dover and recently removed to Concord, and edited by a Committee of the Union Ministerial Association.

The Report concludes with the following remarks in regard to the objects of the Association, and the means to be used to promote them.

They believe that the Christian Religion is often taught in connexion with such doctrines, and associated with such measures, as are unscriptural and as are tending to weaken its hold upon the public mind and greatly to diminish its redeeming power over the heart and life. They believe the time is come in which the growing intelligence of the community requires rational and clearly scriptural views of religion, and when such views must be presented, or our religious institutions will be weakened if not their existence endangered. They therefore esteem it the special duty of the friends of a non-exclusive and rational Religion at the present time, to make every effort for its diffusion, that what they regard as one among the causes of skepticism and irreligion may be done away.

The means which as an Association we would use are simply the diffusion of knowledge;—the circulation of such tracts, papers and periodicals as we believe will best subserve the promotion, and practical influence of religion as we learn it from the lips and from the life and from the example of Jesus Christ. By associating as we do, direct channels are opened, by which information may be communicated to every member. Channels through which, we humbly pray that the waters of life may flow freely. By this means also the Public are made acquainted with our doctrines, principles and sentiments, which we wish to be canvassed, and scrutinized, and tried by the standard of truth and righteousness, till they shall be free from every shade of error, and approve themselves to every mind. By acting in an associate capacity too, all know where to apply for such publications as we are able to furnish. And your Committee believe that this Association has already done much to draw the eyes of the public to those views of Christianity, which we rejoice to profess, and to make known, through evil report and through good report, and in which we trust, through the mercy of God in Christ Jesus, for the preservation of our religious institutions in times of infidelity, and for the regeneration of the world.

After the report was read, the meeting was addressed by Rev. Mr Fox of Newburyport, Rev Mr Whitman of Boston, Agent of the American Unitarian Association, and Rev. Mr Jones, of Wilton, N. H. The addresses were all appropriate, instructive and animating, and appear to have left a very favorable impression on the minds of the audience.

LADY HEWLEY'S CHARITY.

Our readers are acquainted with the fact that a law suit is now pending in England respecting certain funds given in trust by Lady Hewley, for the support of Presbyterian worship. The contest is between the Unitarian and Calvinistic parties; the latter of whom are endeavoring to cut off the Unitarians from all concern in the management of the fund. We have formerly stated the decision of the first court, giving the case against the Unitarians, on the ground that they are not Christians. The Unitarians having appealed from this decision, the case comes, in regular course before the Chancellor, Lord Brougham.

Our readers will be entertained by the perusal of the following reported conversation in the Lord Chancellor's court, on the 15th April, in reference to the approaching trial. We copy it from the "Leeds Mercury" of April 26th, which has been forwarded to us by an obliging correspondent at New York.

Mr Rolfe, (Counsel for the present Trustees.)—Your Lordship was good enough to say, if certain progress was made in the appeals, by this term you would fix some day for the hearing of the appeal in Attorney-General *v.* Shore.

Lord Chancellor.—Are we to be involved in the whole mysteries of Unitarianism and Socinianism, and to call the book of Genesis the book of Adoption instead of Creation? I understand that to be your argument. That must be done on great consideration.

Mr Rolfe.—I was requested to ask your Lordship, on behalf of the defendants, and with the consent of the relators, to fix a day for the hearing of that appeal. Would your Lordship fix Monday, the 12th of May?

Lord Chancellor.—Why should we not have it in Term? It is not an appeal which would force parties on, who would not have prosecuted the appeal.

Solicitor-Gen. (Counsel for the Trustees.)—No, my Lord, the appeal will be sure to be prosecuted.

Lord Chancellor.—Just consider one thing:—Suppose that they should not be satisfied with my judgement, any more than with that of the Vice-Chancellor's. The odium theologicum burns with as bright, if not a fiercer flame,—it does not easily go out for want of fuel—for want of spirit. Suppose it were to lead to carrying it elsewhere,—to the House of Lords. Would it not be convenient that we should take it at once to the House of Lords? That would save a great expense, and save the time of the Court, and we might probably be hearing three or four cases in the time that would occupy.

Mr Rolfe.—It is not so much *odium theologicum* as *conjestio pecuniæ*.

Lord Chancellor.—*Conjestio pecuniæ* is a very strong motive indeed. There is a very large sum at stake; it is a patrimonial interest. Don't you think they would be likely to go to the House of Lords? At all events, I have no right to refuse them this intermediate stage. If they delight so much in these discussions, which I do not at all take pleasure in, they may inflict them on me as they did on the Vice-Chancellor, if they please.

Mr Rolfe.—I will communicate with my clients.

Lord Chancellor.—If they insist on its being heard here, I will bring it on during the Term, so as to give Judgment during the Term, if they prefer it; but I strongly recommend them to take it to the House of Lords. If they prefer taking it at once to the House of Lords, I will do all I can to get them a day there, during this Term, so that they shall have no difficulty, and I will go and hear it myself.

Solicitor-General.—Our case below was on the construction of the will.

Lord Chancellor.—It don't follow that they will confine themselves to that.

Solicitor-General.—That was introduced by the other side.

Lord Chancellor.—People are very often fond of things which don't belong to the question.

Saturday, April 19.—Mr Knight now intimated to his Lordship that the parties had declined to avail themselves of the offer of the Court, and that they preferred a hearing in the usual manner on appeal. If, however, his Lordship was pleased to name an early day for the hearing, he (Mr Knight) was instructed, on the part of the respondents, to say that they had no objection.

The Lord Chancellor could not do anything of that kind. As the parties had declined to accept his offer, the appeal must be heard in its proper course.

The persecution of the Unitarians, by the Independents, and the extraordinary proceedings and judgment at the late trial, have given rise, we are told, in a late number of the Pioneer, to 'judgments, misstatements, and persecuting propositions even more extraordinary and intolerant.' These however, have called forth several powerful vindications of Unitarians and Unitarianism, which it is believed will conduce greatly to the spread of inquiry and the reception of truth.

HARVARD UNIVERSITY.

We have hitherto refrained from any remarks or statements respecting the late disturbances at the college. There can be but very few of our readers, who are now ignorant of the late outrages (by breaking windows &c.) committed by some of the students of the under classes, and of the facts that the faculty have held them amenable to the civil law, and that some of them have been indicted by the Grand Jury of the county.

It would not be strange, if in this immediate neighborhood a temporary excitement should be raised against the college, on account of the decided and resolute manner in which the faculty have met the case. But it must be only temporary, and very circumscribed in extent. We have said from the beginning, and are still entirely convinced that the result of the firm and decided measures of the faculty will prove highly favorable to the reputation and usefulness of the Institution.

How the subject is viewed by men of intelligence and high standing at a distance, will be learnt from the following remarks of the editor of the United States Gazette, published at Philadelphia.

Several of the Boston papers are lamenting that the faculty of Harvard University should resort to the strong arm of the law, to punish certain students that have been guilty of violating the law; and they add, that "such doings augur ill for the prosperity of the literary institution." Not at all—it augurs well. If lads are brought up at home to do as they please with the old folks, and, when sent to college, are allowed their own way, to burn hay-stacks and barns, tear down fences and break the windows, they may as well be declared at once above the laws, and left to the dictation of their passions. Harvard University will flourish best, as all others must when the students are taught to know that they are to be allowed the immunities of gentlemen, only while they exhibit the conduct of gentlemen; and when they undertake to violate the laws of the land, let them answer to the ministers of those laws. Had such a course been adopted long since, and closely pursued, how many parents' hearts would have been spared the agony that the unpunished errors of their children have produced.

"DEPARTURE FROM THE FAITH."

A memoir of Rev. Amos Pettingell, recently published by the Mass. Sunday School Society, is favorably noticed in the Boston Recorder of the 7th inst. The Editor says,

"This volume we regard as one of the most important we have seen. It lets us into the secret of the departure from 'the faith once delivered to the saints' of that consecrated institution, Harvard College, (of which he was a graduate) and of the apostacy of so many of the clergy from that institution, who at the time they entered the ministry, were considered orthodox."

Some extracts are given from the memoir, in which, after speaking of the zeal and the unsuccessful efforts of Mr P. to convert those who were professors of religion among the students, to his peculiar views,—the biographer says:—

If there was at that time so much doctrinal and practical error among the professedly pious portions of the students, it is no wonder that such numbers of them are now, whether ministers or laymen, open and industrious advocates of the Unitarian faith. Indeed, the moral condition of the Institution was quite in accordance with the appointment of one to fill the chair of divinity, to whom the following passage relates. "Much is said at this time concerning a professor of divinity. Mr W. is appointed, and is generally thought to be an Arian. He is an Arminian at least."

We have referred to this article, and introduced these extracts, not for the purpose of raising an outcry about Orthodox bigotry and exclusiveness, but, to show the fact that the hostility to the college which has existed so long, and been so uncompromisingly maintained, is still kept up; and that there are still some, who are ready to avail themselves of the most trivial opportunity to cast an odium upon the institution.

It would be desirable to know what these men propose to themselves, by the appeals they thus make to the popular feeling. They talk about Arianism and Arminianism, and a departure from the faith, &c., and yet they know, that a large portion of the Trinitarian clergy are Arminian in sentiment, and that the difference between them and the old standards of orthodoxy is greater than the difference between the Unitarianism they complain of, and the present Orthodoxy of many of their own number. How are we to reconcile such a course with the fairness and honesty which we have a right to expect from Christian men? If their brethren are in error is this the way to win them to the truth? One would think that the general disgust manifested by the community—we mean by the intelligent laymen of the community—at the late ravings against Unitarians in Salem, would be sufficient to convince the opposers of Unitarianism, that setting aside the morality and justice of the thing, and acting only according to policy and expediency,—nothing is eventually gained at the present day, by calling names, or by any measures to excite the odium of the populace.

Let those who dislike our principles meet us on fair ground, and by solid arguments and persuasive and kind treatment convince us of our errors, and induce us to abandon them,—or themselves yield to the influence of those arguments by which we feel that our own faith is most fully and immovably sustained.

DEATH OF GEN. LAFAYETTE.

We announced in part of our last week's impression the melancholy intelligence of the death of Gen. Lafayette, the early and long tried friend of America, and the friend and lover of mankind. A man most remarkable for the uniformity, consistency and ardor of his attachment to the principles of rational liberty, and who has given the highest and most unequivocal proofs of his moral greatness, by his steady, bold and self-sacrificing devotion to the great interests of humanity.

The illness of Gen. Lafayette was short, and not alarming till near the time of his death. He died on the 20th of May, in the seventy-seventh year of his age.

In our own city a token of the general sensibility to the event was given by the tolling of the bells; and in other cities similar expressions of the public regard and sympathy have been made. Appropriate notices of the event have also been taken in Congress, as may be seen in our account of Congressional proceedings.

For some further notices of the subject of these remarks, we refer our readers to our last page, where, by the courtesy of the publisher of the Daily Advertiser, we have been able to give some interesting sketches respecting his early life and services, from Sparks' Life of Washington.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

This Association held its annual meeting on the 21st of May in London, at the chapel in South Place, Finsbury,—Richard Potter Esq. M. P. in the chair. The chairman opened the business of the evening by a brief address. The Report of the Treasurer, and the general Report of the Society were then read. The Report gave some interesting statements of the progress of Unitarian principles in the East Indies, new South Wales, Van Dieman's Land, the Cape of Good Hope, Malta, Syria, Greece, Candia, Tunis, Trebizond &c.

After some discussions on the Report it was accepted with the omission of a single passage.

The regular business of the Society was then attended to, and the officers of the ensuing year appointed. We regret that the notices we have received are so brief as to prevent a more full account of the meeting.

TEMPERANCE PUBLICATIONS.—During the past year there have been issued from the press by the Massachusetts Temperance Society 50,000 copies of L. M. Sargeant's Address, 12,920 of the Temperance Journal, 1000 copies of the proceedings of the State Convention, and 34,800 Temperance Tracts; amounting in all to one million seven hundred and forty-eight thousand pages. 1000 copies are to be published of a tract, by Dr Walter Channing.

Thirty thousand copies of the Temperance Journal, and a large number of the New York Recorder are taken in this State.

Total Abstinence.—The abstract of Temperance returns, as far as has been received, gives the following number of members of Total Abstinence Societies.

In Worcester Cy. (part returns)	14,986
Berkshire	6,763
Hampden	8,961
Essex	12,567
Hampshire	11,778
Barnstable (whole number 5000)	3,724
Dukes	491
Norfolk	11,31
Plymouth	11,000
Franklin	2, 129
Suffolk	10,000
Total,	93,730

No returns from Bristol, Middlesex and Nantucket. The above returns are from 205 towns in eleven countries, giving an aggregate of 395,595 inhabitants, of which 93,730 (nearly one in four) are pledged to total abstinence. The whole number of total abstinents in the State who are members of Temperance Societies is estimated at 140,000.

Reformation from Intemperance.—The returns from seven counties represent 182 reformations of drunkards by means of the total abstinence pledge. If the same average is extended to all of the counties, 1023 drunkards will have been reformed the past year.

REV. MR PIERPONT.—The Louisville Daily Journal states that Mr Pierpont, pastor of the Hollis-street Church, in Boston, arrived in that city on the 7th inst. and was to preach in the Unitarian Church on the following day. The editor, among other very complimentary remarks, says: "We have nothing to say, through the medium of our paper, either for or against the doctrines of the religious sect to which P. is understood to belong; but we feel extreme pleasure in welcoming him to our city, as a man who has done much in elevating the literature of the country."

First Sunday School Teacher.—Late English papers give an account of the recent death of Mrs Sophia, widow of the late Samuel Bradburn, at an advanced age. We quote the following account.

Mrs B. the *first* Sunday School teacher, was interred in the burial ground attached to the Wesleyan chapel, and was attended by a large number of Sunday School children to her grave. The boys had crape bows on their left arms, and the girls black ribbons on their bonnets. When the funeral stopped at the chapel gates, the children commenced singing a suitable hymn. Mrs B. first mentioned to the late Robert Raikes, the subject of Sabbath Schools. She went with him through the courts and alleys of Gloucester, to collect the children of the poor. At the establishmeut of his first school, Mrs B. (then Miss Sophia Cook) first enrolled her name, and was, therefore, "the first Sunday School Teacher.

*** The subscriber acknowledges the receipt of seventy dollars from ladies of the second Congregational Society in Worcester, subscribed for the aid and encouragement of students in Divinity.

H. WARE Jr.

Cambridge, June 1st, 1834.

*** The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty Dollars, from the Ladies of the Independent Congregational Society in Barton Square, Salem, to constitute their Pastor, Rev. James W. Thompson a Life member of the Association.

June 12th, 1834.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday the bill to regulate foreign coin was discussed, and ordered to a third reading. Little business of public interest was transacted.

In the House the day was spent in discussions on the appropriation and the Cumberland road bills.

In the Senate on Tuesday, a message from the President on Executive business was communicated.—The bill concerning the duties on lead was taken up. After some amendments, the bill was ordered to a third reading. The Senate then proceeded to the consideration of executive business, after which the French Spoliation bill was considered, and supported by Messrs. Webster and Chambers, and opposed by Mr Forsyth. It was then made the order of the day for Thursday. The bill regulating the value of foreign silver coin was passed, and the Senate adjourned.

In the House of Representatives, Mr Clay of Al. made an unsuccessful effort to bring forward the bill to reduce and graduate the price of the public lands. The House refused to suspend its rules, in order to enable Mr Jones of Geo. to offer a joint resolution, providing the mode in which mail contracts shall be made, and prohibiting discretionary extra allowances. The Cumberland Road bill was taken up, and the amount of the appropriation reduced to $300,000. The bill was then passed, and returned to the Senate.

In the Senate on Wednesday. Mr McKean of Penn. on the presentation of a memorial, took occasion to remark, that he was the sincere friend of Andrew Jackson, though he detested the reptiles, that were basking in the beams of his favor. He had voted for the restoration of the deposites, not in accordance with his own wishes, but because his constituents wished it; 38,700 freemen of Pennsylvania had petitioned Congress for that restoration, while only 571 had remonstrated against it. The General Appropriation Bill was taken up. Mr Preston moved its postponement until Tuesday, with the view of then moving an indefinite postponement, unless the House should rescue the Treasury from the hands of those who had seized upon it. Mr Webster was desirous of proceeding with the amendments: the subject would then be open to any proposition for postponement. Mr Preston withdrew his motion, and the amendments proposed by the Committee on Finance, were then concurred in, with the exception of that restoring the salaries of the officers of the customs, which was supported by Mr Webster, and opposed by Messrs. Clay and Silsbee, but was not disposed of when the Senate adjourned.

In the House of Representatives, the amendment of the Senate to the bill regulating the value of foreign silver coins was concurred in. The appropriation bill for harbors and rivers was taken up. An amendment, appropriating $30,000 for surveys, was negatived, ayes 90, noes 103. After a discussion of various amendments, the House adjourned.

In the Senate on Thursday, the Committee on the Judiciary requested to be discharged from the consideration of a resolution, proposing to compensate Mr Potter, of R. I. for his attendance during the session. The resolution was then passed, ayes 24, nays 22. The French Spoliations bill, after some debate, was postponed to the next session, ayes 24, noes 21. The appropriation bill was taken up, and the amendment relative to the salaries of collectors, &c. agreed to, with a proviso, that no officers, besides collectors, naval officers and surveyors, shall receive more than $2000 per annum. Several other amendments were offered, and the Senate adjourned.

In the House of Representatives, Wednesday next was appointed for the consideration of the bills relating to Indian affairs. Mr Polk gave notice, that he should, on the next day, ask for the consideration of the bill regulating the deposites of the public money in the local banks. The bill making appropriations for harbors, and improving the navigation of rivers, was laid on the table by a vote of 104 to 83. This decides its fate for the present session.

In the Senate on Friday, the Committee on Public Lands made a report in reference to the frauds which have been committed in the sales of those lands, by combinations for the purpose of preventing competition. The report was ordered to be printed. Mr Poindexter offered a resolution, authorizing the chairman of the committee to proceed in the investigation during the recess, and to inquire into the conduct of the commissioners appointed to locate the Indian reservations under the treaties with the Creeks, Cherokees and Chickasaws. Mr Webster from the committee on Finance, reported the Indian appropriation bill without amendment. The bill, authorizing the payment of pensions to the persons wounded by the firing of the salute at Toulon, and to the families of the killed, was ordered to a third reading. Mr Benton presented the petition of Francis P. Blair, in reply to the report of the committee on Post Offices. The Senate then proceeded to the consideration of executive business.

In the House of Representatives, Mr Lane moved a reconsideration of the vote, by which the bill making appropriations for harbors and rivers was laid on the table on Thursday. This motion prevailed, ayes 123, noes 72. A motion was made to recousider the vote, by which the amendment of Mr Mercer, proposing an appropriation for surveys, was rejected. The question of reconsideration was decided in the affirmative, 101 to 75. The bill regulating the deposites of public money in the local banks was considered, and gave occasion to an extended debate.

On Saturday the Senate was engaged during the first part of the session in the discussion of the appropriation bills. The debate was suspended by a message from the House relative to the death of Gen. Lafayette, and in conjunction with the House a select committee was appointed to consider and report by what token of respect and affection it was proper for Congress to manifest the deep sensibility of the nation to the event of the decease of Gen. Lafayette.

In the House on Saturday, the day was principally occupied by discussions of the bill relative to gold coins. After various amendments and modifications the bill was passed, as also a bill regulating the value of foreign coins, and both sent to the Senate for concurrence.

The following joint resolution was agreed to by the Senate and House.

"*Resolved*, That a committee be appointed on the part of this House, to join such committee as may be appointed by the Senate, to consider and report, by what token of respect and affection, it may be proper for the Congress of the United States to express the deep sensibility of the nation, on the event of the decease of Gen. Lafayette."

The Committee on the part of the Senate consists of Messrs. Webster, White, Calhoun, Clay, Forsyth, Williams, Tyler, Benton, Poindexter and King, of Alabama. On the part of the House, of Messrs. John Quincy Adams, McIntyre, Hubbard, Burges, Barber, Allen of Vt. Cambreleng, Parker, Muhlenburg, Milligan, McKim, Archer, Williams, Pinckney, Wayne, Johnson of Ky Blair, Whittlesey of Ohio, Thomas of Lou., Carr, Duncan, Cage, Murphy, and Ashley.

On the same day, the following Message was communicated by the President of the United States:

To the Senate and House of Representatives:

The afflicting intelligence of the death of the illustrious Lafayette, has been received by me this morning. I have issued the general order enclosed, to cause appropriate honours to be paid by the army and navy to the memory of one so highly venerated and beloved by my countrymen, and whom Providence has been pleased to remove so unexpectedly from the agitating scenes of life.

ANDREW JACKSON.

The substance of the President's order is as follows.

At day break, twenty-four guns will be fired in quick succession, and one gun at the interval of every half hour thereafter, till sunset.

The flags of the several stations will, during the day, be at half mast. The officers of the Army will wear crape on the left arm for the period of six months.

The commanders of Naval stations are enjoined by the order of the Secretary of the Navy, to cause twenty-four guns to be fired in quick succession, at day break, and one every half hour thereafter till sunset; and the flags of the several stations will be, during the day, at half mast.

All officers of the Navy and Marine Corps will wear crape on the left arm for six months

GENERAL INTELLIGENCE.

Fourth of July.—A pavilion is now erecting on the Common, in which the Whig dinner, on the fourth of July, is to be provided. Its dimensions are 235 feet by 140, and it is designed for the accommodation of two thousand persons.—*D. Adv.*

Suffolk Co. Temperance Society.—At a meeting of the Government of the Suffolk County Temperance Society, held in this city, 25th inst. the following gentlemen were chosen Delegates to the Temperance Convention, called by the young men of this Commonwealth, which is to assemble at Worcester on Tuesday, the 1st. day of July next, viz:

Messrs Horace Mann, Edward Eldridge, Francis Alger, Seth H. Barnes, Daniel T. Coit, Moses Grant. Rev. Edward T. Taylor, Joseph Jenkins, Jr. Marshall S. Perry, John Goodhue, Rev. Chandler Robbins, Rev. Baron Stow, Harrison Gray, Rev. George Ripley, Rev. Howard Malcom, Rev. Joshua V. Himes, Rev. Edward J. Fuller, Rev. Horatio Alger, Henry Upham, Joseph Willard, Joseph Jenkins, Francis O. Watts, James C. Dunn, Theophilus R Marvin, Luther S. Cushing, Justin Andrews, William J. Hubbard, James Harris, Rev. E. S. Gannett, Hall J. How.

Frigate Constitution.—This celebrated vessel of war, which has been undergoing repairs in the Dry Dock at Charlestown, for a year past, was floated from the dock, last Saturday in a state of thorough repair.

New-Hampshire.—The Hon. Henry Hubbard, now a Representative, has been elected by the Senate and House of that State, as U. S. Senator for six years from the 3rd of March next.

Resignation of Mr McLane.—Mr McLane has resigned the office of *Secretary of State*, the resignation to take effect as soon during the present session of Congress as it may be convenient for the President to appoint a successor.

Commerce and Manufactures.—By recent returns of tonnage it appears that Massachusetts has more than New York, and more than any other State in the Union, and that the five New England States on the sea board have nearly as much as all the rest of the Union, showing a greater proportionate increase in New England since the establishment of manufactures than before.

Universalist College.—A college has been established by the Universalists at Norwich, Vt. called the Norwich University.—Alden Partridge, late Principal of the Military Academy at that place, has been elected President.

Eve. Gazette.

FROM EUROPE.

It appears by the London Times of May 20, that a treaty relating to Spain and Portugal had been signed by the plenipotentiaries of England, France, Spain and Portugal. The provisions of the treaty had not been made known. One of the foreign papers says,

It is stated that the Spanish Cortes would be called for July, but circumstances would render their adjournment over to Sept. or Oct. necessary. The ministers of Prussia, Russia and Austria, it is understood, had been invited to quit Madrid within a given time, provided they did not acknowledge the succession of the young Queen. These ministers replied, that having forwarded to their respective courts the Estatudo Real, they expected favorable answers. Spain has been encouraged to this step by the promised support of England and France. Its boldness and independence is favorable to the most liberal interpretations of the character of the present Spanish ministry.

A late arrival brings London papers to May 23. It is by this arrival that we receive the intelligence of the death of Gen. Lafayette. We give the following items.

In the House of Commons, May 21st, the Jewish Civil Disabilities Bill was after some opposition, read a second time by a majority of 123 to 32. On the same day, Mr Poulter's Sabbath observance bill was read a second time, —yeas 52, nays 12. It consists of only two clauses,—one to prevent shops being kept open on Sunday and the other to prevent wages being paid on Sunday.

On the 22d, Mr E. L. Bulwer moved a resolution "That it is expedient to repeal the stamp duty on newspapers at the earliest possible period." After a debate, the resolution was negatived by 90 to 52.

The crown Prince of Belgium died on the 16th, at the Palace of Laechen, which had been, not quite ten months previous, the joyous scene of his birth.

Paris, May 15.—The King has granted from his privy purse the sum of 10,000f, to be distributed at Lyons amongst the innocent victims of the late riots.

It is expected that the Chamber of Deputies will terminate its labors on the 22d inst. and that those of the Chamber of Peers will be concluded by the 28th. It is supposed that the close of the session will take place on the 29th, and that the King will go to the Chamber in person, and deliver a speech on the occasion.

The Anniversary of American Independence, will be celebrated by the New England Anti-Slavery Society at Boylston Hall. An address will be delivered by General Samuel Fessenden of Portland, and several hymns appropriate to the occasion will be sung by the colored Juvenile Choir under the direction of Miss Paul. Services to commence at 9 o'clock A. M.

Saturday June 28. B. C. BACON *Sec'y.*

MARRIAGES.

In this city, on Thursday evening, by Rev. Mr Young, Mr Joseph Hale Cotton to Miss Arria Coffin, daughter of Willian Coffin, Esq.

On Sunday evening last, by Rev. Mr Barrett, Mr Thomas Hines of Lowell, to Miss Emeline Thompson.

On Thursday, by Rev. Mr Barrett, Mr Moses Kimball to Miss Frances L. A. daughter of Mr John Hathaway.

On Thursday evening last, by Rev. Mr Taylor, Mr Daniel Grant to Miss Mary Parker.

In East Cambridge, 15th inst. Mr Edward D. Travis to Miss Bethary P. Kingsley.

In Roxbury, on Tuesday morning, by Rev. Mr Putnam, A. W. H. Clapp, Esq. of Portland, to Miss Julia M. daughter of Hon. H. A. S. Dearborn; Mr Handrick Hall to Miss Catherine Sancry.

In Quincy, Mr Wm. H. Hills, of New Bedford, to Miss Deborah White Adams.

In Hingham, by Rev. Mr Burton, Mr Henry K. Horton, of the firm of Francis Skinner & Co. of this city, to Miss Helen M. Barnes.

In Bolton, by Rev. Isaac Allen, Richard H. Sage, of Vernon, Conn to Miss Lois E. Nelson of Boxboro', both deaf and dumb.

In Easton, Mr Haratio Copeland, merchant, to Mrs Delia M. Howard; Mr Elijah Smith to Miss Mary L. Mitchell—all of E.

DEATHS.

In this city, on Friday last, Miss Harriet D. McLeod, 19. Less than forty-eight hours before her death, this amiable young lady was in the full bloom of youthful health and hope. She was to have been married on Wednesday;—her furniture was purchased, and the invitations to the wedding given out; when her sudden death changed the joyful preparations for her intended marriage, into the mournful solemnities of an unexpected funeral.

Miss Abagail W. Perkins, 24.

On Monday, Mr Joseph Collins, formerly of Salem; Mary Elizabeth, daughter of Mr Moses Mellen, 5 years; Miss Jane B. wife of Mr George Shepard, 36.

In Charlestown, Mr James Ireland, 64; Mr Joseph Wilson, 53; John Leighton, 6.

In Medford, Capt John Symmes, 79.

In Lowell, Col. Cyrus Baldwin, brother of the celebrated engineer.

Mr Oliver Ward, of Vermont—drowned by his boat having been carried over the falls.

In New Orleans, 1st inst. Mr George Clark Fisk, of Mass. late chief mate of ship America.

COLLECTION OF MONEY.

[By personal application, at a reasonable commission, without recourse to litigation, except when absolutely necessary, then at the request of the creditor.]

THE Subscriber would inform his friends and the public, that he has taken an Office *No. 31, Cornhill*, and offers his services to collect all manner of bills and demands, to solicit subscriptions for valuable publications, and benevolent objects, and to attend to other business of a similar character.

The Subscriber having had much successful experience during the last five years as a collector of bills and demands, and a solicitor of subscriptions for various works in different parts of the Country, would suggest to persons having claims on others in Boston, New York, Philapelphia and Baltimore, and their vicinities, the expediency of placing them in his hands for collection, whether they are considered good, bad, or indifferent.

Any publisher, having demands on persons in the county of Worcester, or its immediate vicinity, and desiring the collection of the same, can have them attended to if handed in before the 5th of June.

J. CUTTS SMITH.

Refer to
CARTEE, HENDEE & Co.
S. E. SEWALL, Esq, 21, State Street.
WM. PEIRCE, No. 9, Cornhill.
BRADFORD SUMNER, Esq., 20, Court Street.
May 31.

MASSACHUSETTTS Historical Society's Collections. The Subscribers having been appointed Publishers to the Massachusetts Historical Society, offer for sale their Transaction at the Society's moderate prices. The 4th volume of the third series has just been published, and contain several tracts relating to the attempts to convert to Christianity the Indians of New England. Description of American Medals, by Doct Mease of Philadelphia. In the other volumes, among other curious matters, will be found a fac-simile of Capt Smith's Map of New England, published in 1614. Joselyn's Two Voyages to New England, in 1638. Hubbard's History of New England complete. Dr Bentley's description of Salem. Ecclesiastical History of Massachusetts. History to the Penobscot Indians.—Account of Sir Wm. Phipps' expedition against Canada in 1690. Gov. Gage's account of Lexington Fight—Account of Fires in Massachusetts. Epitaphs in Dorchester Burying Ground. Donations to Boston during the Siege, 1775. Number of Houses in each Street in Boston in 1789. Johnson's Wonder-working Providence. Boston Votes in 1635. Description of Boston in 1794. Account of the French Protestants settled at Oxford, Mass. 1636. Deposition of Oldin and others about the Purchase of Boston. Detection of Witch-craft, &c. &c., comprising a large variety of documents of the greatest interest to the antiquarian and the general reader.

RUSSELL, ODIORNE & CO.

PROPOSALS.

LILLY, WAIT & CO., 121 Washington street, Boston, publishers of the *PEOPLE'S MAGAZINE* and *PARLEY'S MAGAZINE*—will receive proposals till the tenth of August for the special agency of these valuable works, for the following districts, viz.

I. The State of Pennsylvania, except Philadelphia.
II. The States of Maryland and Virginia, except Baltimore.
III. The States of Ohio, Indiana, and Michigan territory.
IV. The States of Illinois, Missouri and Missouri territory.
V. The States of Kentucky and Tennessee.
VI. The States of North and South Carolina.
VII. The States of Georgia and the Floridas.
VIII. The State of Alabama.
IX. The States of Louisiana, Mississippi and Arkansas territory.

The subscription price of each work is one dollar a year only. Specimen Nos. furnished gratis, and all necessary information. The unprecedented demand for these Magazines render the above proposals worthy particular attention. It is expected the applicant will furnish satisfactory *guarantee* for the faithful performance of the contract. Proposals must be in writing, and must state the whole number of copies the applicant will agree to take the responsibility of for one year—and at what rate of discount from the subscription price payable in three, six and nine months, in equal instalments, in the city of Boston, New York or Philadelphia.

N. B. In addition to the above Magazines, a liberal arrangement can be made for Copeland's Medical Dictionary, and others of our publications. LILLY, WAIT & CO. June 28.

CHRISTIAN TEACHERS' MANUAL.

C. BOWLES 141 Washington street, has for sale a few sets of the Christian Teachers' Manual, which he will sell at the *reduced price of* $3 bound—being *one half* the original subscription price. Also for sale as above, a complete assortment of books for Juvenile and Sunday School Libraries, at lowest prices.

June 28.

E. T. COOLIDGE,
TEACHER OF THE
ORGAN AND PIANO FORTE,
No. 6, West Cedar Street.

Refer to Messrs.
L. Mason.
G. J. Webb.
J. Chickering.
May 24. eptf.

TEMPLETON HIGH SCHOOL.

THE Sixteenth term at this school will commence on Thursday the 5th of June. The young gentlemen and ladies attending this school will find many facilities afforded for improvement in their several studies. An extensive library consisting of the most valuable works for obtaining general information, and of books of reference, will enable the student to attain an accurate knowledge in the several branches of study he may pursue. The boarding house, which is connected with the school room, is under the immediate control of the principal and his lady, who will make every effort for the intellectual and moral advancement of the students.

Lectures will be given by the principal in chemistry, philosophy and astronomy, illustrated by apparatus, to which the students will be admitted free of expense.

Board and Washing	$1,35
Tuition in Latin and Greek	4,00
English	3,00

J. BATCHELDER, *Principal.*

Templeton, May 10th 1834.

WARE'S SELECTIONS FROM PRIESTLEY.

THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol. 3, being the Holy Land and its inhabitants, by Rev. S G. Bulfinch of Augusta, Ga.

Just Received, tracts of the English Unitarian Society, 10 vols. 8vo, containing Priestley's Memoirs of his son, Bretland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo, Containing Farmer on miracles, do. on demoniacs, do on temptation, Rees's Racovian Catechism, writings of Disny, Toulmin, Priestley, Price, Belsham,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, Bacon's do, Taylor's do. Taylor on Romans, Beausobre and L' Enfant Nouveau Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate.

Also, *Three second hand Theological Libraries*

JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

LETTER PAPER AND PENS just received a good supply of letter paper,—part of which is neatly done up in half reams, for sale at low prices. Also Gills superior LUNAR PENS.

May 24. S. G. SIMPKINS, Court street.

DANA'S WRITINGS.

RUSSELL, ODIORNE & CO. No. 134 Washington St. Boston, have recently published a beautiful and uniform edition of the Poems and Prose Writings of RICHARD H. DANA. Probably no work has lately appeared in this country, that has received such unqualified praise from the discriminating part of the community, as will appear from the following extracts from two of the ablest literary journals in the country. The work has also been favorably noticed in England and France.

"One feels all alone, as he reads Dana's Writings, that he is in company with the spirit of a single hearted and meditative Christian. Whether he sings to us of nature or of human life, there is ever the same evidence of deep and habitual thoughtfulness, the same gentle but fixed devotion to truth and purity. No volume of american poetry deserves so well to be studied; none is calculated to do so much good, especially to the young and meditative. Mr Dana will have enthusiastic admirers among those whose hearts are not moved by trifles; that is, those who really have hearts; and he deserves them."

Quar. Observer

"This work (Dana's Writings) we believe is not an ephemeral production, but destined to live, and assert a place in the immortal literature of our nation. Mr Dana's poetry is founded on nature, and strikes a chord to which the human heart responds, and therefore, like that of Cowper and Wordsworth, will always be read and loved."

"It will secure to its author, the more its compressed and wonderfully significant lines are studied, the credit of one of the most original and close thinkers, and be an enduring monument of an imagination that knows no limits, and of a talent as true to nature, as it is astonishing for its penetrating search.

As it regards the intellectual and literary merits of this volume—its rich, expressive, undefiled English—its profusion of discriminating imagery—its perceptions of what is true and false in manners and character—its keen, deserved, yet not illnatured satire—its moral tone, and withal its simplicity in reason, feelings, and love of nature; we are not able to refer to its superior, nor one which, as the fellow-countrymen of its author, we have more reason to be proved."—*Theological Review.*

The work is beautifully printed in one volume and bound in cloth, at $1,25. We have also copies in a variety of rich gilt bindings, from $2 to $3.50 each—than which nothing can be more appropriate and beautiful for presents.

May 31. RUSSELL, ODIORNE & CO.

BOOKS FOR SABBATH SCHOOLS.

J. DOWE, publisher and bookseller 130 Washington St. has constantly for sale a great variety of books for sunday schools.

The Juvenile Repository is published every Saturday three volumes of which are now bound making a useful series of books for children, this book has frequently been noticed in the public journals from which the following are selected. "A very instructive book for children." "Just what is wanted in our sabbath schools." "A book which can, with safety, be put into the hands of children." "A book which contains *instruction* as well as amusement."

Orders for the Repository are daily received and it is believed there is no little work which is calculated to be so useful in sabbath schools.

Also a variety of new publications designed for children.

Teachers and others interested in Sunday schools are invited to call and examine for themselves.

May 17. 6w

WARE'S SUNDAY LIBRARY. Vol. 3 comprising the *Holy Land and its Inhabitants* by S. G. BULFINCH; containing a description and history, (ancient and modern) of Palestine—its sacred, political, civil, and domestic antiquities—with remarks on its commerce, agriculture, arts, &c. With a map—forming a volume of great interest and peculiar fitness for Sabbath School Libraries. Edited by Rev. HENRY WARE, Jr.

The subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large variety of Books suitable for this purpose, which will be sold at moderate prices. RUSSELL ODIORNE & Co. May 3.

SALEM CONTROVERSY.

B. H. GREENE, 124 Washington Street has on hand a few complete sets of the pamphlets of "A Unitarian" in the late controversy with "A Lover of Cudworth and Truth." may 24.

POETRY.

'COME TO ME, GENTLE SLEEP.'

BY MRS HEMANS.

Come to me, gentle sleep!
I pine, I pine for thee;
Come with thy spells, the soft, the deep,
And set my spirit free!
Each lonely, burning thought,
In twilight languor steep—
Come to the full heart, long o'erwrought,
O gentle, gentle sleep!

Come, with thine urn of dew,
Sleep, gentle sleep! yet bring
No voice, love's yearning to renew,
No vision on thy wing!
Come, as to folding flowers,
To birds, in forests deep;
—Long, dark, and dreamless be thine hours,
O gentle, gentle sleep!

[From the Christian Observer.]

WELCOME THE DYING HOUR.

Welcome the sweet, the sacred hour—
Ye moments, swiftly roll—
When Earth shall yield her boasted power
To bind my parting soul.

Welcome the pang that calls me home
To scenes of long-sought rest;
Welcome the voice that whispers, "Come
To Jesus' pitying breast."

There Grief her murmurs shall forego,
And Sin its power resign;
Pure Joy and Love unruffled flow,
And God be ever mine.

Oh! could I now those joys foresee
That soon shall be my own,
When, freed from sin, from sorrow free,
I'm filled with God alone;

Death's lonely vale should echo wide
With songs of sin forgiven;
'Till, wafted safe o'er Jordan's tide,
I join the notes of heaven!

MISCELLANEOUS.

LAFAYETTE'S FIRST VISIT TO AMERICA.

[From Sparks's Edition of Washington's Writings, now in Press.]

LAFAYETTE was but eighteen years old, when he first conceived the project of joining the Americans, and risking his fortune and reputation in their cause. In the summer of 1776 he was stationed on military duty at Metz, being then an officer in the French army. It happened at this time, that the Duke of Gloucester, brother to the King of England, was at Metz, and a dinner was given to him by the commandant of that place. Several of the principal officers were invited, and among others Lafayette. De-patches had just been received by the Duke from England, and he made their contents the topic of conversation. They related to American affairs, the recent declaration of independence, the resistance of the colonists, and the strong measures adopted by the ministry to crush the rebellion.

The details were new to Lafayette. He listened with eagerness to the conversation and prolonged it by asking questions of the Duke. His curiosity was deeply excited by what he heard, and the idea of a people fighting for liberty had a strong influence upon his imagination. The cause seemed to him just and noble, from the representations of the Duke himself; and before he left the table the thought came into his head, that he would go to America, and offer his services to a people, who were struggling for freedom and independence. From that hour he could think of nothing but this chivalrous enterprise. He resolved to return to Paris and make further inquiries.

When he arrived in that city, he confided his scheme to two young friends, Count Segur and Viscount de Noailles, and proposed that they should join him. They entered with enthusiasm into his views; but, as they were dependent on their families, it was necessary to consult their parents, who reprobated the plan and refused their consent. The young men faithfully kept Lafayette's secret. His situation was more fortunate, as his property was at his own disposal, and he possessed an annual revenue of nearly two hundred thousand livres.

He next explained his intention to the Count de Broglie, who told him that his project was so chimerical and fraught with so many hazards, without a prospect of the least advantage, that he could not for a moment regard it with favor, nor encourage him with any advice, which should prevent him from abandoning it immediately. When Lafayette found him thus determined, he requested that at least he would not betray him, for he was resolved to go to America. The Count de Broglie assured him, that his confidence was not misplaced; but, said he, "I have seen your uncle die in the wars of Italy, I witnessed your father's death at the battle of Minden, and I will not be accessory to the ruin of the only remaining branch of the family." He then used all his powers of argument and persuasion to divert Lafayette from his purpose, but in vain. Finding his determination unalterable, the Count de Broglie said, as he could render him no aid, he would introduce him to the Baron de Kalb, who he knew was seeking an opportunity to go to America, and whose experience and counsels might be valuable.

Through this channel Lafayette procured an interview with Silas Deane, who explained to him the state of things in America, and gave him encouragement. Deane was formal, spoke little French, and the conversation was not very copious. As he had not yet been acknowledged in any public character, and was surrounded by the British ambassador's spies, it was thought advisable, that, to avoid suspicion, no more interviews should take place. The affair was afterwards managed by the intervention of Mr. Carmichael. An agreement was at length concluded, by the terms of which the Marquis de Lafayette was to join the American service, and to receive from Congress the appointment of major-general. A vessel was about to be despatched with arms and other military supplies for the American army, in which it was proposed he should take passage.

At this juncture came the news of the evacuation of New York, the loss of Fort Washington, the retreat across Jersey, and the numerous disasters attending the Campaign. The friends of America were in despair. The plan of sending a vessel with munitions of war was abandoned. Lafayette was advised to give up the scheme, and not to make so hopeless a sacrifice in an adventure, that at best must end in utter disappointment. These representations and prospects, so far from disheartening him, rather increased his ardor in the pursuit of his object. "My zeal and love of liberty," said he, "have perhaps been hitherto the prevailing motives; but now I see a chance for usefulness, which I had not anticipated. I have money; I will purchase a ship, which shall convey to America myself, my companions, and the freight for Congress." By this time Franklin and Arthur Lee had joined Deane as commissioners. To a proposal so disinterested and generous they could not object; they could only admire the spirit which dictated it; and he hastened immediately to put it in execution.

He entrusted his secret to Dubois-Martin, secretary to the Count de Broglie, whom he despatched to Bordeaux, with instructions to purchase a vessel. This was done; but the vessel wanted repairs, and other preparations were necessary. To prevent discovery during the delay in getting things ready, he took the opportunity to fulfil a previous engagement, which was now claimed by the Prince de Poix, to visit England in company with him. The two friends arrived in London, where they received many marks of civility and attention from the King and persons of rank. It was the policy of the ministers at this time to make it appear, that a good understanding existed between the English and French courts, and the visit of these young noblemen was a circumstance favorable to that end. They stayed about three weeks in London, when Lafayette received intelligence that his vessel was ready at Bordeaux, and he returned to France; but not without some displeasure on the part of the Marquis de Noailles, the French ambassador in London, who thought his departure too abrupt and unceremonious. The British King and ministry always supposed, that the Marquis de Noailles was acquainted with Lafayette's design to go to America during this visit. But this was a mistake. Lafayette has often been heard to say, that neither the Marquis de Noailles nor any other individual in London had a knowledge of his purpose. British writers have also charged him with having gone there to obtain information, which should be useful to the Americans. This suspicion is equally without foundation. So far from taking advantage of his situation for such a purpose, his delicay restrained him from making such a use of his opportunities, as would, under other circumstances, have been particularly agreable to him. It was on this ground alone, that he declined accepting a proposal to visit the naval armament at Portsmouth, which was then fitting out for America.

He did not enter Paris on his return, but went to Passy, where he remained concealed, and saw only Segur and at very few other friends. After three days he set off for Bordeaux; but on arriving there he found that his vessel was not entirely ready. He soon discovered, also, that his precautions had not been effectual, that his departure was known at Versailles, and that an arrest by order of the King would immediately follow him. He adopted the only mode of escape, that of setting sail without delay. He proceeded to Passage, the nearest port in Spain, where he proposed to wait for his ship's papers. He had hardly reached that harbor, when two officers arrived by land from Bordeaux, with a *lettre de cachet* from the King prohibiting his departure. At the same time came letters from the ministers and his family, insisting on his return. Lord Stormont's spies had detected his movements, and that ambassador had communicated the intelligence to Lafayette's father-in-law. The *lettre de cachet* commanded him to repair to Marseilles, and there wait for further orders. The letters from the ministers were severe, charging him with violating his oath of allegiance to the King, and of rashly committing an act, which might involve the government with other powers. His family censured him in a tone of pointed reprimand, assuring him that his conduct, if persisted in, would ruin both them and himself. It must be observed, however, that his wife did not join in this outcry; she approved of his enterprise from the beginning, and threw no obstacles in his way. The family were preparing for a tour in Italy, and the design was, that he should meet them at Marseilles, go with them on this tour, and thus be diverted from his American project.

From Passage he was obliged to return with the officers to Bordeaux, where he reported himself to the commandant.—He wrote to the ministers and his friends, replying to their charges, and vindicating himself in the best manner he could. He reminded them, that an officer in the King's Irish regiment had been permitted to go over and join the British forces, and added that he saw no reason why the same privilege should not be allowed to other officers in regard to the Americans, who were an independent people, and contending for just principles. Indeed, this had already been done in the case of Duportail, and three other engineers belonging to the King's army, who had obtained special permission to enter the American service. These reasons and precedents he thought would justify him in asking the same permission. To his family he wrote, that his resolution was fixed, and he hoped they would aid his views. As to his oath of allegiance, he observed to some of his correspondents, that when the ministers should be faithful to their people, they might with a better grace talk about a violation of an oath to the government. This hint got to the ears of the ministers and gave offence.

In short, he had little hope of succeeding in his petition; and he accordingly wrote to M. Cogny, a particular friend very intimate at court, requesting him to watch carefully what passed, and, should he be convinced a prohibition would be issued against his American plan, to let him know it with all possible despatch. He sent a trusty courier to Versailles, who speedily came back with a letter from Cogny informing him, that there was much excitement against him at court, that the British ambassador had made strong representations, and there was not the remotest prospect of his receiving a favorable reply.

Lafayette lost no time in taking the course, on which he had already resolved. He intimated to the commandant, that he would proceed to Marseilles, and commenced the journey.—An officer by the name of Maurov, who wished to visit America, was his companion. They entered the carriage together, but as soon as they left the environs of Bordeaux, Lafayette disguised himself in the dress of a courier, mounted a horse, and rode forward to procure relays at the post-houses. They soon diverged from the road to Marseilles, and took the direction to Bayonne. In that city they were obliged to stop for two or three hours. Willie Mauroy executed some important commission of business, Lafayette lay on the straw in the stable. Fresh horses were procured, and they continued their route, Lafayette still preserving the costume and character of a courier. At the little village of St. Jean de Luz, while calling for horses, he was detected by the daughter of the man who kept the post-house. She had seen him a few days before on his way from Passage to Bordeaux. He made a signal to the girl to keep silence, which she understood; and when Lafayette's pursuers came up, and inquired if such a person had passed, she was faithful to the signal, replying that a carriage had gone along, but it contained no such person as they described. This answer occasioned much uncertainty as to the object of their pursuit, and it is believed to have been the cause of his not being overtaken by them before he reached his vessel at Passage. A favorable wind wafted him quickly to sea. Baron de Kalb, and eleven other officers of different ranks seeking service in America, constituted his retinue.

His time was employed on the voyage, as far as a severe attack of sea-sickness would permit, in studying the English language, and reading books on military tactics. The ship's papers were taken out for the French Islands in the West Indies, and the Captain sailed in that direction. While on the voyage Lafayette told him, that it was his intention to run directly for the coast of America. This was promptly declined by the Captain, on the ground that the papers protected the ship only to the French Islands, and should they be taken by the English in attempting to go into an American port, they would all inevitably be sent prisoners to Halifax, and detained in captivity no one could tell how long. This was a dilemma, which Lafayette had not anticipated, and he finally told the Captain that the vessel was his property, that every person on board ran an equal risk, that he was determined at all hazards to sail by the shortest course to the American coast, and that, if he refused to put the vessel upon that track, he would deprive him of the command and give it to the next officer. The Captain acceded, but with a reluctance, which made Lafayette suspect there were other motives besides personal apprehension; and he found, on inquiry, that the Captain had goods in the ship to the amount of eight thousand dollars. When this was known he offered a pledge of security, that in case they should be captured, and the cargo lost, he would pay this amount to the Captain, although the goods had been put on board without his authority. He also feared, what proved to be true, that orders would be sent to the West Indies to arrest them.

At some distance from the coast a privateer was described making towards them. It was supposed to be English, and hasty preparations were made for defence; but it turned out to be American, and no molestation was offered. Land was soon discovered, and they approached the shore near Georgetown in South Carolina, having fortunately escaped two British cruisers. The same strong northeasterly wind, which brought the French vessel to the coast, had driven the cruisers to the south, and thus left an open passage for that vessel, which otherwise would probably have been captured.

It was dark before they came so near the shore as to be able to land. Lafayette and some of the officers entered the ship's boat, which was rowed to the beach. Here they debarked, and a distant light served to guide them. When they arrived near the house whence the light proceeded, the dogs growled and barked, and the people within supposed them to be a party of marauders from the enemy's vessels. Before gaining admittance, it was demanded of them who they were and what they wanted. Baron de Kalb was their interpreter, he having before been in America, and acquired some facility in speaking the English language. At length suspicions were removed, and the strangers were received with a cordial welcome and a generous hospitality. Lafayette retired to rest, rejoiced that he had at last attained the haven of his wishes, and was safely landed in America beyond the reach of his pursuers. The morning was beautiful. The novelty of every thing around him, the room, the bed with musquito curtains, the black servants who came to ascertain his wants, the beauty and strange appearance of the country as he saw it from his window, clothed in luxuriant verdure, all conspired to produce a magical effect, and to impress him with indescribable sensations. He found himself in the house of Major Huger, a gentleman not more remarkable for his hospitality, than for his worth and highly respectable character. Major Huger provided horses to convey him and his companions to Charleston. The vessel likewise went into Charleston harbor. A letter written by Lafayette to his wife will explain his situation and feelings at this time.

"Charleston, 19 June, 1777.

"My last letter to you, my dear love, has informed you, that I arrived safely in this country, after having suffered a little from sea-sickness during the first weeks of the voyage; that I was then, the morning after I landed, at the house of a very kind officer; that I had been nearly two months on the passage, and that I wished to set off immediately. It spoke of every thing most interesting to my heart; of my sorrow at parting from you, and of our dear children; and it said, besides, that I was in excellent health. I give you this abstract of it, because the English may possibly amuse themselves by seizing it on its way. I have such confidence in my lucky star, however, that I hope it will reach you. This star has befriended me, to the astonishment of every body here. Trust to it yourself, and be assured that it ought to calm all your fears. I landed after having sailed several days along a coast, which swarmed with hostile vessels.—When I arrived, every body said that my vessel must inevitably be taken, since two British frigates blockaded the harbor. I even went so far as to send orders to the captain, both by land and sea, to put the men on shore and set fire to the ship, if not yet too late. By a most wonderful good fortune, a gale obliged the frigates to stand out to sea for a short time. My vessel came in at noon-day, without meeting friend or foe.

"At Charleston I have met Gen. Howe, an American officer now in the service. The Governor of the State is expected this evening from the country. All with whom I wished to become acquainted here, have shown me the greatest politeness and attention. I feel entirely satisfied with my reception, although I have not thought it best to go into any detail respecting my arrangements and plans. I wish first to see Congress. I hope to set out for Philadelphia in two days. Our route is more than two hundred and fifty leagues by land. We shall divide ourselves into small parties. I have already purchased horses and light carriages for the journey. Some French and American vessels are here, and are to sail together tomorrow morning, taking advantage of a moment when the frigates are out of sight. They are armed, and have promised me to defend themselves stoutly against the small privateers, which they will certainly meet. I shall distribute my letters among the different ships.

"I will now tell you about the country and its inhabitants. They are as agreeable as my enthusiasm had painted them. Simplicity of manners, kindness, love of country and of liberty, and a delightful equality every where prevail. The wealthiest man and the poorest are on a level; and, although there are some large fortunes, I challenge any one to discover the slightest difference between the manners of these two classes respectively towards each other. I first saw the country life at the house of Major Huger. I am now in the city, where every thing is very much after the English fashion, except that there is more simplicity, equality, cordiality, and courtesy here than in England. The city of Charleston is one of the handsomest and best built, and its inhabitants among the most agreeable, that I have ever seen. The American women are very pretty, simple in their manners, and exhibit a neatness, which is every where cultivated even more studiously than in England. What most charms me is, that all the citizens are brethren. In America, there are no poor, nor even what we call peasantry. Each individual has his own honest property, and the same rights as the most wealthy landed proprietor. The inns are very different from those of Europe; the host and hostess sit at table with you, and do the honors of a comfortable meal; and, on going away, you pay your bill without higgling. When one does not wish to go to an inn, there are country houses where the title of a good American is a sufficient passport to all those civilities paid in Europe to one's friend.

"As to my own reception, it has been most agreeable in every quarter; and to have come with me secures the most flattering welcome. I have just passed five hours at a grand dinner, given in honor of me by an individual of this city.—Generals Howe and Moultrie, and several officers of my suite, were present. We drank healths and tried to talk English. I begin to speak it a little. Tomorrow I shall go with these gentlemen to call on the Governor of the State, and make arrangements for my departure. The next day the commanding officers here will show me the city and its environs, and then I shall set out for the army.

"Considering the pleasant life I lead in this country, my sympathy with the people, which makes me feel as much at ease in their society as if I had known them for twenty years, the similarity between their mode of thinking and my own, and my love of liberty and of glory, one might suppose that I am very happy. But you are not with me; my friends are not with me; and there is no happiness for me far from you and them. I ask you, if you still love me; but I put the same question much oftener to myself, and my heart always responds, Yes. I am impatient beyond measure to hear from you. I hope to find letters at Philadelphia. My only fear is, that the privateer, which is to bring them, may be captured on her passage. Although I suppose I have drawn upon me the special displeasure of the English, by taking the liberty to depart in spite of them, and by landing in their very face, yet I confess they will not be in arrears with me, should they capture this vessel, my cherished hope, on which I so fondly depend for letters from you. Write frequent and long letters. You do not know the full extent of joy with which I shall receive them. Embrace Henrietta tenderly.—May I say embrace tenderly our *children?* The father of these poor children is a rover, but a good and honest man at heart; a good father, who loves his family dearly, and a good husband, who loves his wife with all his heart.

"Remember me to your friends and my own, to the dear society, once the society of the court, but which by the lapse of time has become the society of the *Wooden Sword*. We republicans think it all the better. I must leave off for want of paper and time; and if I do not repeat to you ten thousand times that I love you, it is not from any want of feeling, but from modesty; since I have the presumption to hope, that I have already convinced you of it. The night is far advanced, and the heat dreadful. I am devoured by insects; so, you see, the best countries have their disadvantages.—Adieu. "LAFAYETTE."

All things being in readiness, the party left Charleston and travelled to Philadelphia, with as much expedition as the extreme heat of the weather and the badness of the roads would permit. They visited Governor Caswell in North Carolina, and stopped a short time at Annapolis in Maryland. Here they became acquainted with Major Brice, to whom they had a letter from Carmichael, and who was afterwards Lafayette's aid-de-camp. The vessel had been left at Charleston, where it was loaded with rice for the French market.—It foundered in going out of the harbour, and both the vessel and cargo were lost.

When Lafayette arrived in Philadelphia he put his letters into the hands of Mr. Lovell, Chairman of the Committee of Foreign Affairs. He called the next day at the Hall of Congress, and Mr. Lovell came out to him and said, that so many foreigners had offered themselves for employment, that Congress was embarrassed with their applications, and he was sorry to inform him there was very little hope of his success. Lafayette suspected his papers had not been read, and he immediately sat down and wrote a note to the President of Congress, in which he desired to be permitted to serve in the American army on two conditions; first, that he should receive no pay; secondly, that he should act as a volunteer.—These terms were so different from those demanded by other foreigners, and presented so few obstacles on the ground of an interference with American officers, that they were at once accepted. His rank, zeal, perseverance, and disinterestedness overcame every objection, and he was appointed a major-general in the American army more than a month before he had reached the age of twenty.

Washington was expected shortly in Philadelphia, and the young general concluded to wait his arrival before he went to head quarters. The first introduction was at a dinner party, where several members of Congress were present. When they were about to separate, Washington took Lafayette aside, spoke to him very kindly, complimented him upon the noble spirit he had shown and the sacrifices he had made in favor of the American cause, and then told him, that he should be pleased if he would make the quarters of the Commander-in-chief his home, establish himself there whenever he thought proper, and consider himself at all times as one of his family; adding, in a tone of pleasantry, that he could not promise him the luxuries of a court, or even the conveniences, which his former habits might have rendered essential to his comfort, but, since he had become an American soldier he would doubtless contrive to accommodate himself to the character he had assumed, and submit with a good grace to the customs, manners, and privations of a republican army. If Lafayette was made happy by his success with Congress, his joy was redoubled by this flattering proof of friendship and regard on the part of the Commander-in-chief. His horses and equipage were immediately sent to camp, and ever afterwards, even when he had the command of a division, he kept up his intimacy at head-quarters, and enjoyed all the advantages of a member of the General's family. The day after the dinner, Washington inspected the fortifications in the Delaware River, and invited Lafayette to accompany him.

Being now in the army, he continued with it as a volunteer, though without any command, till the battle of the Brandywine. He there engaged in the hottest part of the action, exposed himself to danger, and exhibited a conspicuous example of coolness and courage. While the troops were retreating in disorder, he dismounted, entered the ranks, and endeavoured to rally them. As he was performing this service a musket-ball passed through his leg; but the wound did not arrest his efforts, till his aid told him, that the blood was running from his boot, and then he mounted his horse. He met a surgeon in the rear, who put a slight bandage round his leg, and he rode to Chester. The soldiers, in the mean time, were retreating in a hurried and straggling manner; and, regardless of himself, his first precaution was to place a guard near the bridge, at the entrance of the village, with orders to stop all the retreating soldiers at that place. His wound was then dressed, and the next morning he was taken to Philadelphia. The following letter to his wife was written the day after the action.

"Philadelphia, 12 September, 1777.

"I write you a few words, my dear love, by some French officers, who came over with me, but who, not receiving any appointment in the army, are about returning to France. I begin by telling you, that I am well, because I must end by telling you that we fought yesterday in good earnest, and that we were not the stronger party. The Americans, after a long and brave resistance, were at last routed. As I was attempting to rally them, the English honored me with a musket-ball, which wounded me slightly in the leg; but this is nothing; the ball touched neither bone nor artery, and I shall escape without further inconvenience, than having to keep my bed for some time, a thing which puts me much out of humor. I hope you will not be alarmed; indeed this is a reason why you should be less so than before, since it keeps me from the field for some time, as I in end to take good care of myself; be very sure of it.

"I think this affair will lead to unpleasant consequences, which we must try to repair. You must have received many letters from me, unless the English bear the same spite to my letters as to my legs. I have as yet received only one from you, and I long for news. Adieu. I am forbidden to write longer at present. For some days past I have not had time for sleep; the last night was employed in our retreat, and in my journey to this place, where I am very well taken care of. Let my friends know that I am well. Many tender regards to Madame d'Ayen; many compliments to my sisters. The officers will depart shortly; they will see you; how happy they are. Good night; I love you more than ever.

"LAFAYETTE."

From Philadelphia he proceeded to Bristol. Mr. Henry Laurens on his way to Yorktown, after the adjournment of Congress, took the route through Bristol, and conveyed Lafayette in his carriage to Bethlehem. This act of kindness was long remembered. When Laurens was a prisoner in the Tower of London, the Marchioness de Lafayette wrote a touching letter in his behalf to the Count de Vergennes, recounting his deeds of humanity and benevolence to the Marquis, and soliciting the aid of the French court to procure his release. Lafayette remained at Bethlehem about two months, till his wound was sufficiently healed to enable him to join the army, and a few days afterwards he was placed at the head of a division.

Suspicion. Suspicion is a heavy armor, and with its own weight impedes more than it protects.

[From the Juvenile Repository.]

A PLEASANT SABBATH.

The Sabbath, to some children, is the happiest day in the week, and to others I fear it is the most tedious. Now whenever children account it a dull and unpleasant day, there is something wrong about them, which they ought to correct.

There is little William, the Sabbath school pupil, and a happier boy is not to be found in all the village—and the very next door to him lives another boy of the same age who is the most uneasy and unhappy boy in the world. William rises early on Sunday morning, takes his bible in one hand, and questions upon it in the other, and commits to memory his Sunday lesson, before he prepares himself to go to church—he then goes from home with a smiling countenance, and attentively hears all the teacher's explanations, and whatever he does not fully understand, he inquires about; for a teacher is always happy to impart all he knows to the child, who inquires with a true desire to learn.

But you may pass the house of the other little boy, and you will find him looking out at the window, or yawning and restless, teazing for something to do—he is the image of fretfulness and uneasiness. Can you tell me what makes the difference between the two? If you cannot, I can.—One is happy because he has enough to do, and he is in the way of his duty—the other is wretched because he has no object in view; and his Sabbaths are dull, because they are unimproved.

But, by and by, these children grow to be *men*. And then the early good habits of one are seen in a correct, virtuous and beloved Christian, who is esteemed for his good works;—the other is a man of business, perhaps—but he is not happy—his sabbaths are as wearisome as ever—he walks, and talks, and loiters away these precious hours—he has little principle, but just enough to make him pass along easily in the world, and he dies to be forgotten, or remembered only for this neglect of his advantages. And which of these two men, little reader, would you prefer to be?—Perhaps the manner in which you spend your Sabbaths will determine. Take care, then, of these precious hours.

SCRIPTURAL INTERPRETER.

JUST published by L. C. BOWLES the Scriptural Interpreter for September and October.

CONTENTS.—The parable of the unjust steward—Luke xvi. 1—9.—Familiar Letters on the Old Testament.—On the Antediluvian history.—Explanation of 1 John iii 9.—On apparent contradictions in Scripture.—Mistranslations in the common version of the New Testament.—Ttanslation and Exposition—Matt. xiii. 24—43.

May 17.

HISTORICAL PARALLELS,

A NEAT 18mo volume, gives a great variety of events in history which took place at the same time.

History of Insects, three volumes illustrated by several hundred engravings, the most complete history extant, from the most authentic sources.

History of French Revolutions of 1789 and 1830, giving a correct and condensed account of those great events, with maps and engravings, in 2 volumes.

History of the New Zealanders, prepared under the special direction of the London Society for the Diffusion of Useful Knowledge, with numerous illustrative engravings.

Published by LILLY, WAIT & CO.
May 3. 121 Washington st.

REES' CYCLOPEDIA.

FOR sale, a complete set of this invaluable work, (of which it is now difficult to get perfect copies) in fine order, for sale at a moderate price by RUSSELL, ODIORNE & Co. May 3.

SUNDAY SCHOOL LIBRARIES.

THE subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson; prayers for young children and young persons, compiled by a teacher,, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.

May 3. RUSSELL ODIORNE & Co.

SACRED MELODIES.

JUST Published, and for sale by RUSSELL, ODIORNE & METCALF, *Original Hymns and Sacred Melodies*; composed for the Piano Forte, by B. L. Oliver.

The above Collection is intended to furnish some Serious and Religious Pieces for performance in family devotions on Saturday and Sunday evenings.

The Hymns and Music are both original, and the Author's aim has been so far as practicable, to adapt the expression of the latter to that of the former.

A want of such a Collection, for the use of Scholars on the Piano Forte, who have paid considerable attention to the cultivation of the voice, has frequently been expressed. May 24.

THE MARRIAGE PRESENT.

THE Marriage Present. *"Her husband is known in the gates when he sitteth among the elders of the land."* This day Published by J. DOWE, 120 Washington Street. 6t April 12.

RARE THEOLOGICAL WORKS. The Subscribers have on sale, low, one copy of each of the following works:

Priestley's Theological Repository, 6 vols.
Sermons, by Rev. Geo. Walker of Manchester, (Unitarian) 4 vols.
Lindsey's Sermons, 2 vols.
Butt's Sermons.
Schleusner's Lexicon of the New Testament.
May 31. RUSSELL, ODIORNE & CO.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public, in effect, the three translations in one, at the same cost [or, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

THE TWIN SISTERS—or Advantages of Religion. By the author of Trifles or Friendly Mites, Addresses of an affectionate Mother &c.

"O sacred solitude! divine retreat!
Choice of the prudent, wisdom of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid!"

Just published by S. G. SIMPKINS, Court street.
May 31.

LIBERAL PREACHER FOR APRIL.

JUST published, at 134 Washington St. The Liberal Preacher for April 1834, containing two Sermons by Rev. E. S Goodwin of Sandwich,—"Religion a personal concern," and "No Rest on Earth."

NOTICE.

The publisher of the Liberal Preacher has made arrangements, which he hopes will enable him to present to the readers of this work a succession of discourses suited to build up the spiritual life in the soul. Adopting the principle expressed in the motto which is prefixed to the publication, that its object should be, not so much to expound as to apply truth, not to state or defend articles of faith so much as to urge believers to "adorn the doctrine of God our Saviour in all things," the editor will make it his aim to procure sermons that shall give serious and spiritual views of character,—shall press the great doctrine and sanctions of the gospel upon the conscience, and exhibit religion in its influences and efficacy as 'the power of God' to reform, to sanctify and to bless 'the whole man.' Endeavoring to adhere rigidly to this principle, while he follows the general plan that has been pursued in the conduct of the work in former years, he believes that he shall meet the wishes and wants of the subscribers. Feb 1

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, 1 o 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.
Spurzheim's Phrenology in connexiou with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.
Spurzheim's Work on Insanity, 1 vol 8vo
Spurzheim's Work on Education, 1 vol 12mo.
Spurzheim's Philosobhical Catechism of the Natural Laws of Man, 1 vol 18mo.
Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.
Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.
Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.
Combe's System of Phrenology, 1vol 8vo, with plates.
Combe's Element's of Phrenology, 1 vol 12mo.
Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

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